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THE DAUGHTER OF A NEW HEBRIDES CHIEF.

A CHRISTIAN TEACHER READING THE BIBLE, ANEITYUM.

THE

MISSIONARY REVIEW OF THE WORLD.

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AN APOCALYPTIC CRISIS IN PAPAL HISTORY.

BY THE EDITOR-IN-CHIEF.

The most careful students of the history of that mysterious politico-ecclesiastical power, the papacy, have been compelled to identify it with the apocalyptic mystery of the woman whom John saw sitting upon a scarlet beast, and borne by it—the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus, and declared to be identical with a certain great city which reigneth over the kings of the earth, and which is somehow connected with seven mountains or hills (Rev. 17 : 18).

One may well hesitate to interpret symbols found in the Apocalypse, that most brilliantly Oriental of all the poems of the Scriptures, save where, as in this case, God has hung a key close by the lock. We know from the Word itself that the woman is supported by the beast—the world power—and that she is the same as a great city which is identified with rule over earthly kings, and has seven hills within its compass. If that woman be not the papal church, supported by the temporal sovereignty, so long controlling even earthly empires, and finding its seat and centre in Rome, the seven-hilled city, then we may as well give up all attempts to read history in the light of prophecy. There is so remarkable a *consensus* of the most devout commentators and students of God's word that it becomes almost a safe guide to interpretation : that the harlot, as in at least fifty cases elsewhere in the Word of God, describes an apostate or unfaithful body of professed believers, whose doctrine is corrupted and whose practice is perverted. Again, Rome, the new Babylon, is on a river, as were Nineveh and Babylon ; and rivers are symbols of commerce, and so of temporal prosperity and a flood of affluence. Again, there is agreement that this harlot is a world city, distinguished from the beast or world power. The beast is clad with scarlet-colored trappings, which appear to have embroidered upon them certain names full of blasphemy or irreverent assumption, as when men claim Divine honors. The woman's methods are seductive ; with an artful policy she seduces nations into obedience, and political deformities and enormities result. The abominations of the

earth—unbelief, superstition, sensuality, and idolatry—are somehow especially associated with this world city. The shedding of the blood of the witnessing saints is laid to her charge ; and one has but to read the story of the Inquisition and the Vaudois Church to understand this. At least 30,000 martyrs belong to Spanish history alone ! A Christian Church, calling herself "mother of all churches," has poured out and drunk saints' blood as though it were wine. As to the seven mountains, who does not know that Rome is *urbs septicœlis?* If the inspired writer purposely avoided naming the city in order not to provoke heathen hostility, and yet wished to indicate the city to any attentive reader, how could he do it more clearly ? The Palatine, Quirinal, Aventine, Cælian, Viminal, Esquiline, and Janiculan hills constitute the sevenfold key to this description. It would seem that, as the writer intimates, the mind which hath wisdom may easily discern beneath all this metaphor the Divine meaning.

Now, it is also a very remarkable fact that in the Apocalypse a certain marked period of prophetic time is represented under three forms : "Forty and two months" (13 : 5 ; 11 : 2) ; "twelve hundred and sixty days," as in 11 : 3 and 12 : 6," and a time, times and half a time"—*i.e.*, three and a half years, as in 12 : 14 ; Dan. 7 : 25 ; 12 : 7. If we seek a meaning, it cannot be overlooked that each of these terms is the exact equivalent of the other. Three and a half years are forty and two months ; and these, at thirty days each—the even month of prophecy—contain 1260 days. We see no reason for not accepting this as a *literal* period at the close of the age, and for ourselves so hold it ; yet, as hundreds of prophecies have a double meaning—a larger and less literal and a narrower and more exact—we see no reason why this period may not, as most commentators believe, represent first a period of twelve hundred and sixty years, during which the antichristian systems of the beast and false prophet continue in full sway. Such a period, whether it be reckoned in years or days, represents both in Daniel and the Apocalypse the time during which the world power dominates and the earthly kingdoms usurp the authority properly belonging to the heavenly.

Now, here again some very startling facts confront the devout student who compares prophecy and history, and, without any disposition to substitute ingenuity for ingenuousness, or read into either Scripture or history any biassed interpretation, we cannot close our eyes to a marvellous coincidence and correspondence.

The papal power is peculiar in its claim upon *temporal* sovereignty. With the Roman Catholic faith as a religious creed or polity we are not now concerned, but only with an ecclesiastico-political power known as papal —in other words, with a church borne on the back of a world kingdom. The first great epoch of the papacy extends from the rise of the papal system until the year 720, when Boniface boldly in Germany preached obedience to the Roman bishop. When the Pope's pretensions began to be acknowledged is a question now hard to settle. Judging from the sixth canon of the

Council of Nice, 325 A.D., no Divine prerogative was then allowed to Rome not conceded also to Alexandria and Antioch. In the fourth century, toward its close, we see Rome coming into a sort of spiritual dictatorship ; when advice and assistance were asked, the replies, at first mild and moderate, soon became arbitrary and mandatory, and this led to concessions and submissions from smaller and weaker bodies ; and so, by the middle of the fifth century, the sceptre of authority begins to be more boldly claimed by Rome. Leo I., surnamed the Great (440–467), a man of commanding genius and eloquence, secured from the Emperor Valentinian III. a law which he is believed himself to have framed, declaring the primacy of the Roman see. Yet even then the Council of Chalcedon in 451 gave the see of Constantinople a second rank, admitting Rome's superiority only because the city on the Tiber was *more ancient* than that on the Bosphorus.

In 484 Felix III. calls himself the Vicar of St. Peter. Gelasius, who succeeded him eight years later, asserted the supremacy of the *pontifical* over the imperial powers, although a period of great humiliation followed ; but Gregory the Great, at the close of the sixth century, had, more than any previous Pope, advanced Rome's ecclesiastical authority.

Yet even this great Pope, whose character ranked so deservedly high, had a controversy with John the Faster, Patriarch of Constantinople, because he assumed the title of œcumenical, which Gregory interpreted as meaning thereby *universal* bishop, pronouncing that a "proud and foolish word," and its assumption an imitation of the devil, which proves that Gregory set up no claim to be sole and supreme bishop and head of the Church of Christ. But it was during this time that the ground of Rome's priority and authority was shifted from mere antiquity to the *succession from Peter the apostle.*

But the decisive point from which Rome's *temporal* sovereignty is to be traced belongs to the days of Gregory's successor, Boniface III., who persuaded that blood-stained monster Phocas, in the year 606 or 607, to issue an edict conferring on him the title of universal bishop. And as Canon Pennington well says, "this concession must be regarded as a landmark in the history of the papacy and as constituting the foundation of its spiritual supremacy." Thus, at the very time when the false prophet was preparing in the cave of Hera his religious "compound of lust, cruelty, and fatalism," the papacy was taking its seat on the beast of the world power and deriving its own authority and power from that beast.

If Phocas thus represents the imperial power whose decree first established the papacy and laid the way for its world kingdom, we have the *terminus a quo*, the starting point, and the four years between 606 and 610, the date of his death, seem peculiarly significant. If also the 1260 days be typical of as many years of supremacy, we may expect some peculiar culmination, perhaps catastrophe, at the end of this term, from 1866–70, in papal lands, and especially in connection with Rome, the very seat of this world empire.

It is to be counted one of the most startling coincidences of all history that precisely such culmination and catastrophe did occur from 1866–70. Let us, however, first go back a little in the history. In 1846, twenty years before the 1260 years expired, an event occurred that was most significant. On June 16th Cardinal Ferretti succeeded Gregory XVI., under title of Pius IX. The history of that pontificate is so remarkable that it has been considered worthy of a special record. It was a period of revolution. Less than two years after Pius IX assumed the tiara, Count Rossi was murdered and the Pope was fleeing to Gaeta (November 24th, 1848), and a republic was established at Rome under Joseph Mazzini. The French undertook an expedition to Rome to restore the exiled Pope, and after their repulse, under Garibaldi, at length compelled the city to surrender, July 3d, 1849, and, under protection of Louis Napoleon, Pius IX. returned to the Vatican, April, 1850. He came back an absolutist of the worst stamp, prepared for the most aggressive measures and the most arrogant assumptions. He coolly divided Protestant Britain into Roman Catholic dioceses, gave new life to the Jesuit order, granted indulgences to earthly saints, and canonized saints in heaven. The most astounding of all his acts was the summoning of the Vatican Council on December 10th, 1854, that proclaimed the dogma of the "immaculate conception." The Virgin Mary's claim to worship was thus reinforced by affirming that she was not born in sin, needed no mediator, and could therefore be safely associated with Divine honors. This has been justly called the "most violent strain of papal prerogative to be found in the annals of the papacy." For the first time, and with unbounded arrogance, a Pope added on his own responsibility an article of faith which no one could reject without forfeiture of salvation; for Pius IX. called together his bishops not to *decree* this dogma, but to *promulgate* it! Of course the implication was that the Pope himself was infallible.

Then followed during those memorable years the Austrian invasion of 1859, with Louis Napoleon's victory at Magenta and Solferino. Victor Emmanuel comes to the front, and Count Cavour, and in 1861 the Italian Parliament proclaimed Victor Emmanuel King of free and united Italy. In 1866 he became responsible for the integrity of the Pope's dominions, and the French forces withdrew. Again for a time the French troops occupied Rome, and under shelter of their presence Pius IX. called another Vatican Council on December 8th, 1869. A thousand ecclesiastics in august procession and gorgeous apparel moved up the nave of St. Peter's, with a disgraceful disregard of order and decorum that would have dishonored a political caucus; by Jesuitical intrigue and violent measures, on July 18th, 1870, the Roman pontiff was declared possessed of infallibility, and thus the summit of papal arrogance and blasphemy was reached, for there was one who sat in the temple of God showing himself that he is God. At the time when this result was reached, a thunderstorm was rolling over the Vatican as though Heaven itself were remonstrating against

A CHRISTIAN CHURCH AND CONGREGATION, FUTUNA.

NEW HEBRIDES WOMEN MAKING BASKETS AND SLEEPING MATS FROM SPLIT PANDANUS LEAVES.

the impious assumption of Divine attributes by mortal man. Surely if ever a time had come when we might expect God to say in unmistakable language, as to Belshazzar, "Thou art weighed in the balances and found wanting! God hath numbered and finished thy kingdom. Thy kingdom is divided and given to others," this was the time.

Let the heedless reader of history note that this was the very year when the 1260 years were complete, from the death of Phocas. And on the very next day, July 19th, 1870, *within twenty-four hours*, the Franco-Prussian War was declared. Louis Napoleon, the Pope's protector, being overwhelmed with a defeat, was compelled to withdraw his troops from the Eternal City; and before this memorable year had fled, on September 20th, 1870, the troops of the King of Italy took possession of Rome, and the Pope became prisoner in the Vatican, his temporal sovereignty gone. The 1260 years were just expired. The longest pontificate of history beheld the shattering of the temporal sceptre! Pius IX. had decreed the immaculate conception, exalted the papal supremacy, and declared himself infallible. He had declared temporal sovereignty indispensable to the support of his spiritual sceptre. Yet God chose his own pontificate as the time of the loss of the temporal power, never, as we believe, to be regained. Since then in France clericalism has been declared the foe of the nation, and the papal yoke is broken, as also in Austria and Germany and Central America. With the assertion of infallibility comes the end of papal dominion and usurpation.

Among the abominations traceable to papal Rome are the doctrine of justification by meritorious good works, penance, and purgatory, masses for the dead and intercession of saints, the worship of the host and of the Virgin Mary, immaculate conception, and papal infallibility. God seems to have decreed that with the daring assumptions implied in the last two, His forbearance should cease and swift judgment descend. Well may men stand in awe as they behold such signal catastrophes in history!

MISSIONARY WORK IN THE NEW HEBRIDES.

BY REV. J. H. LAURIE, D.D., ANEITYUM, NEW HEBRIDES.

The Presbyterian churches in Canada, Scotland, Australia, and New Zealand made themselves responsible for a very difficult task when they undertook to evangelize the New Hebrides group.

From north to south the thirty islands extend over a sea space of about 350 miles, and, instead of having one common language, as in Eastern Polynesia, there are at least twenty languages spoken by the New Hebridean natives—truly a "Babel" of tongues. Even in that limited area the idolatrous and heathen customs are distinctly different on the northern and southern ends of the group. In the north, hundreds of hideous carved

idols, standing from four to ten feet high, are to be seen, while in the south the superstitious savages are content with rude water-worn stones of all shapes and sizes.

Some thousands of years ago the many languages might have been called dialects, but at the present day the only affinity that can be seen is in a few root words, such as the words for "earth," "water," "house," etc., in various forms, running through a few of the languages as at present spoken.

Even the structure of these languages, the one from the other, are distinctly different, so that each new missionary opening a new station has as a rule been obliged to begin exactly where Drs. Geddie, Inglis, and Paton began, getting from the lips of the heathen people among whom they settled, by many comical pointings and signs, as best they could the nouns, verbs, adverbs, etc., until by painstaking labor, aided by their very isolation from civilized surroundings, the Word of God has, to a greater or less extent, been translated into seventeen of these New Hebridean languages.

The real beginning of this great work was the settlement on Aneityum of native teachers from Samoa ; but to the Rev. John Geddie, the Nova Scotian missionary, belongs the credit of having first reduced the language of Aneityum to a written form, the Gospel according to St. Mark, which he translated, being the first complete book published in any language in the western Pacific. The missionaries have all along endeavored to utilize the services of their most intelligent converts as teachers of their brethren. As soon as the back of heathenism was broken on Aneityum Dr. Geddie took charge of the printing-press, while Dr. Inglis established an institution for the training of native teachers.

Many of these Aneityum helpers sacrificed their lives while assisting to carry the gospel of peace to their heathen brethren on their own and other islands. Now, from many islands in the centre of the group, which were in the densest heathen darkness twenty years ago, numbers of Christian teachers have gone and are now helping to evangelize the more recently occupied islands farther north. In this aggressive work the reverend Messrs. Milne, Mackenzie, Macdonald, Robertson, and others have done noble service in training converts and following the example set by the founders of the mission, enlisting their sympathies in foreign service, besides keeping up a necessary staff of village teachers on their own respective islands.

The native teachers at present employed number about 180, mostly married men. These are under the superintendence of 18 resident missionaries, who each work from given centres, endeavoring to influence the whole surrounding region by the aid of these willing helpers.

The mission has now reached a stage when *a further development is necessary.* The United Synod last year (1894) decided to establish a native teachers' training institution *for the group,* the students to be drawn from

all the islands, and the instruction to be given in English, the ultimate object being to raise an intelligent and educated staff of native pastors and teachers to occupy outlying stations which can be visited periodically by the missionary superintendent.

The Rev. I. Annand, M.A., South Santo (of the Canadian Church), was appointed principal, to be aided by a lay teacher, who will also help in giving the native students an industrial training. This further effort to establish a native Christian church on a firm basis in the New Hebrides is worthy the fullest support of all the Presbyterian churches interested in the mission.

Many remarkable men have been raised up on all the Christianized islands, and interesting details of these could be given by their respective missionaries. The force of character manifested by early converts is always striking ; it has cost such men something to give up their plurality of wives, their enmities, and their unrevenged insults. After enjoying the peace and happiness which the hearty acceptance of the Saviour brings, such men can fully appreciate the light and abhor the darkness in a way that can hardly be understood by their children, who are now having the benefit of an early Christian education, and home example of Bible-reading and prayer.

A few notes of one of the most remarkable of our native teachers on Aneityum, who passed away some time ago, may be interesting ; it will also give an idea of the kind of fruit that is being gathered in this far-off portion of the great vineyard. Waihit was the first native convert in Western Polynesia, who left his own island to become a foreign teacher ; after a few years' training he went to Futuna, where he suffered many privations that he would never have been called upon to do had he remained at home ; but the first step having once been taken, he never even dreamed of turning back or withdrawing his hand from the plough of Christian service until his loving Master saw fit to call him up higher.

As a savage Waihit was a cruel man, and all the more does the change illustrate the wonderful grace of God. He was believed to be in league with the spirit of Natmas, who controlled the sea—he was supposed to have the power to raise a storm or proclaim a calm. When the fish-trap or the drag-net was used, he was always consulted, and certain leaves that had touched his sacred stone were attached to the trap or the net, so that fish which were caught were accredited to his goodness.

On one occasion a *tabu* had been set on the fishing ground, so that when the fish came to feed on the coral reef at full tide there might be a great haul for a prospective feast. A poor woman recovering from sickness had gone to seek some shellfish ; this act was observed, and, highly incensed that his authority should be set aside by a woman, he with a heavy hard wood club broke the arm that broke his law. Truly the tender mercies of the wicked are cruel indeed !

At first Waihit did all he could to annoy the missionary, and stole

whatever he could lay hands on. European stores could not be obtained oftener than once a year in those days ; the flour was going down in the cask, and the baked bread was mysteriously disappearing, so it became imperative that the thief should be detected.

The expedient employed was to sift some *coral lime* into an empty flour cask and put a few grains of *tartar emetic* into the next loaf that was baked. The story soon got abroad about the man Wanbeka who had helped himself to the lime, and a messenger with a pitiful look was sent to say that Waihit was vomiting violently. Dr. Geddie visited his friend as quickly as possible ; the sickness was soon allayed ; the cause was scarcely referred to, but Waihit became a humbler man afterward, and more honest than he had ever been in his life before.

In conversation one day I asked Waihit what was the first thing that turned him toward God. His reply was that one day he was seen by Dr. Geddie lying on the path drunk with intoxicating liquor that he had got from a white trader. Dr. Geddie met Thetu, Waihit's wife, and told her that her husband was lying on the path like a pig. "That comparison," said he to me, "with an animal that wallows in the mire, was the means of leading me to seek forgiveness from the God whom the missionary had been telling us about." When the change of heart really came, "old things passed away and all things became new" in a true sense.

The various efforts made to evangelize the island were by this time causing a commotion. The women wore a grass girdle, but the men were content with a bark belt and a few leaves in addition to a *coat* of red ochre and cocoanut oil.

The missionary had said that the natives should get *loin cloths* from the traders in return for their produce and labor, instead of the continual supply of beads, powder, and tobacco. When this good advice became known it was construed into an order to stop the tobacco supply, which angered the heathen very much.

A general meeting was called ; hundreds of volatile savages were there ready for anything. Dr. Geddie wished to attend the meeting on their own ground ; but Waihit said, "No ! these men wish to raise a quarrel with you, and evil will come of it. You will stay in the house and pray, while I go and meet them and defend 'the worship.' The four young men whom you have taught to read the catechism will go with me."

Thus that small band of babes in Christ, whom we can count on the fingers of one hand, went fearlessly to face another Amalek and his people.

They carried their banner, which was a small eight-page catechism of Christian doctrine. As soon as this Joshua and his four followers appeared on the scene, the heathen orators began their speeches, and in the usual manner, with violent gesticulations, they charged the missionary with all the evils under the sun, especially the displeasure of the "Natmases," or spirit gods, whom they continually propitiated to avert calamity, disease, and death.

1. THE MISSION HOUSE, ANEITYUM.
2. MOURNERS AT A NATIVE FUNERAL.
3. NATIVE HUTS IN THE NEW HEBRIDES.

When the orators sat down exhausted, Waihit was asked what he had to say for the missionary. His youthful companions whispered that they could not open their lips to speak before all the old men. "You have got the *Intas Ahothaing*" (literally "The Question Book"), "ask me the questions, and I will give the answers before all the people."

Then these five Christian soldiers stood up and the best reader began :

"How many gods are there ?"

Waihit answered in a loud voice, "One only."

"Who is the true God ?"

"Jehovah, He is the true God, and beside Him there is none else."

"What is God ?"

"God is a spirit. He has not got a body like us."

"Does God see us or not ?"

"Yes, God sees every one of us."

"Does God hear our words ?"

"Yes, God hears every word we utter."

"Does God know our thoughts ?"

"Yes, God knows all our thoughts."

When they had got thus far, question and answer before the great crowd who had been amazed at *the calm composure* of Waihit and his companions, instead of an excited reply, Tikau, the leading opponent, a fierce-looking man, highly decorated with red paint, shouldered his war club and said to his followers, "Who can answer these words ? Let us be going ;" and in shorter time than it takes to tell the agile savages were following the leader, every one to his own home. The faintest rays of gospel light had penetrated these five minds. Yet their simple faith was rewarded in a marvellous manner ; it had been given them, according to promise, in that same hour what they should speak—for it was the spirit of their Father who spoke in them.

A favorable impression had been made ; a certain awe had been instilled into their ignorant minds. As soon as suitable converts had been instructed at the mission station they were sent to the out-districts, and then could have been seen daily what would have gladdened the hearts of all supporters of foreign missions—children, parents, and grandparents sitting side by side learning to read portions of the Word of God in a language that for the first time had been reduced to writing.

As Waihit's knowledge of the Bible increased he became an excellent preacher, after having served as a teacher on Futuna for a number of years ; he returned to his own island and was ordained an elder of the Church—the permanent church building having been erected on his own plot of ground, which he gave to the missionary for that purpose. In latter years, although his eyes grew dim, he never failed to take his due share in conducting the Sabbath services. When his turn came one of the younger office bearers would read the chapter while the vigorous old man delivered the address. On communion Sabbaths it was his special delight to sit on

the pulpit steps, so as to be as near the feet of the missionary as possible ; and the crown of blessing, had he been spared to see it, is that *his eldest son* was last Sabbath taking my place at the central church while I was preaching at a branch station.

Nasauwai, another teacher, was Waihit's bosom companion in the days of heathenism ; they had accompanied each other in their tribal raids. Nasauwai cut off his long corded hair, which was the badge of heathenism, when Waihit became a Christian, and at his suggestion attended the missionary school. After Waihit's death Nasauwai became so depressed in spirit that, eleven months afterward, he too died. He had been an excellent helper in all mission work, and was ever ready to contribute largely with sugar-cane and other native foods to feed the people who came from a distance when mission buildings were being rethatched or repaired.

As long as health continued he was never absent from Sabbath and week-day services. He had a special gift in prayer ; and often I felt what a blessing it would be to many a country minister in civilized lands if more ordinary working laymen could express themselves as freely at the week-day prayer-meeting as this convert from heathenism. When nearing his end, Nasauwai told me that his heart was at peace with God because he was "leaning upon Jesus," which is a literal translation of the phrase he used. After a little conversation I prayed, sang "Rock of Ages," and bade my friend good-bye. On the Sabbath morning during divine worship this good old elder died, his only attendant was his faithful wife Nepia.

When Nasauwai felt his strength ebbing away he asked his wife to read to him a portion of Scripture. She opened her Bible and read in the native language, "Let not your heart be troubled," etc. (John 14). He thanked her, and after a little while turned round and said, "Have you got another portion for me?" She then searched out and read, "There remaineth therefore a rest for the people of God" (Heb. 4 : 9). Getting still weaker, he asked for yet another portion "*as a pillow*" for a dying man. Then the good woman turned to Psalm 116 : 15 and read, "Precious in the sight of the Lord is the death of His saints."

"That will do," said he ; and this ripe Christian feebly commended himself to God in prayer, and shortly afterward passed away, a redeemed soul.

This woman had a colored skin and frizzly hair, yet was not she truly a ministering angel to her husband in his hour of need? The apt portions of Scripture she selected may be explained from the fact that she is a Christian convert of thirty-two years' standing, and her whole library consists of the hymn collection, the Catechism, the "Pilgrim's Progress," and the Holy Bible.

Had it not been for the prevalence of Christian sentiment, the law of the island would have condemned this woman to death when her husband died. It would then have been the duty of her son to have strangled his

own mother, so that husband and wife might accompany each other to "Uma-atmas," or the land of spirits.

Who can describe all the untold blessings which the teaching of Jesus has brought to women and girls in every land where Christianity prevails?

Since the advent of the Gospel cannibalism, infanticide, widow strangling, and tribal war has ceased, and a felt sense of peace and security has been brought to many poor heathen natives in the South Sea Islands, who formerly had no hope, neither had they any idea of the loving character of the true God.

THE PERPETUAL OBLIGATION RESTING ON THE CHURCH TO EVANGELIZE THE WORLD.*

BY THE RIGHT REV. G. E. MOULE, BISHOP IN MID-CHINA.

If this subject is not, for all Christians, in the nature of a truism, I confess it seems to me, in a meeting of evangelical churchmen, an all but self-evident proposition. To deserve the denomination of evangelical, not assumed by our great forerunners, but assigned to them by their critics, more was needed than those critics credited them with, to pronounce accurately a doctrinal shibboleth, or to observe a certain rule of demonstrative unworldliness. It implied that the evangelical churchman made much of the duty and the privilege of evangelizing his fellow-men; that he was an earnest, however imperfect, imitator of St. Paul, who regarded the "preaching of the Gospel" as his apostolic function, distinctively and pre-eminently. A real evangelical can, therefore, hardly need to be told of the perpetual obligation of the Church, and the individual churchman as far as lies in him, to preach Christ to the nations that know Him not, and so cannot call on the Name of the Lord through Him. My brethren know what their own salvation cost their Lord, they know what it has been worth to themselves, and they cannot but feel that though, like St. Paul, "free from all men," His love has "enslaved them to all that they might win the more," "that they might by all means save some."

Such thoughts, I confess, which occurred to me only after I had accepted the chairman's invitation to take part in to-day's discussion, made me doubt whether anything I could put on paper would in any degree be worthy of the attention of this meeting. I bethink me, however, that from an old missionary you will not ask for an "Essay on the Philosophy of Missions," however truly so called. You will be rather disposed to accept it if I can lay before you, frankly and simply, some of the considerations which constrained me, an evangelical churchman, as I venture,

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* A Paper read at the Islington Clerical Meeting, January 15th, 1895, and reprinted from the *Church Missionary Intelligencer*.

however unworthily, to write myself, to offer myself long ago as a missionary to China ; which still keep me, and will, I think, keep me a missionary to the last. I have known, among my fellow-laborers, admirable and devoted men who had a confessed preference for foreign travel, foreign residence, and work in a foreign field. It was the very reverse with me. The whole thing was distasteful ; expatriation, foreign travel, all were against the grain ; and the country toward which my thoughts were directed was exactly the one which, in my ignorance, appeared the least interesting, the least attractive of all the missionary regions. I say this because it has always seemed to justify the conviction that my experience was a fair test of the strength of the scriptural motive to missionary enterprise, acting on a nature without enthusiasm and the reverse of enterprising. It was not through any real or imagined personal revelation, or conscious spiritual impulse either, that I was led to offer my services ; but that I saw, as an inference from New Testament principles, "necessity laid on" the Church to undertake the evangelizing of the nations, and, in my special circumstances, on me to quit country and kindred, and betake me to a land, as it proved, of which I knew nothing at all except its place on the map. Where did I find these principles ? The texts are familiar to every Christian ; but since it has been thought right to place the Church's missionary obligation on the programme of this clerical meeting, I shall be pardoned for adducing some of them, and reminding you of the conclusions, however obvious, to be drawn, and which I in fact drew from them more than forty years ago.

I do not go to the Old Testament—not because the missionary motive is not there, but because the New Testament supplies it so abundantly, and because the two Testaments are in such close and obvious connection, as on other subjects so also on this.

First, then, there is the prediction spoken on Mount Olivet of the fall of Jerusalem and the end of the *αἰῶν* (age), recorded in its fullest detail by St. Matthew, in whose chapter 24 : 14 we read, "And this Gospel of the kingdom must first be preached in all the world for a witness unto all nations, and then shall the end come." The phrase "preach for a witness" is, I suppose, equivalent to the word "testify," used once and again by St. Paul in his charge to the Ephesian presbyters at Miletus (Acts 20 : 21)—"testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ ;" and (v. 24), "the ministry which I have received of the Lord Jesus to testify," to preach as a convincing, saving testimony, "the Gospel of the grace of God." A little earlier than that scene on the Mount of Olives, though the narrative is given in a later chapter, occurred the supper at Bethany, where the Lord, in His justification of Mary's devotion, anticipates the certain accomplishment of the prediction just quoted (St. Matt. 26 : 13), "Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, there shall also this, which this woman hath

done, be spoken of for a memorial of her." In harmony with the prediction and the anticipation comes a little later (St. Matt. 28 : 19, 20) the solemn injunction of the Lord, not long before His Ascension : "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I commanded you ; and, lo, I am with you alway, even unto the end of the world." This injunction—St. Matthew is explicit on the subject—was uttered on a Galilean mountain, we know not how many days after the Resurrection. St. Luke, in his Gospel, gives us the report of another and earlier interview with the eleven, not in Galilee, but, as it seems, in the upper chamber on the evening of the Resurrection. The injunction is just as explicit, though in another form (St. Luke 24 : 46–49 : "Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead on the third day, and that repentance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem. And ye are witnesses of these things . . . but tarry ye in the city of Jerusalem until ye be endued with power from on high." [St. Mark's account (16 : 14–18) seems to be meant to describe the same occasion.] If we understand rightly the notes of time, the whole interval of the forty days must be inserted between verses 49 and 50—*i.e.*, between the promise of "power from on high," and the walk to Bethany, to witness the Ascension and receive the parting benediction with its resulting joy. It is in his later and fuller narrative of the Ascension (Acts 1 : 7 *sqq.*) that St. Luke records a repetition of the evangelical commission, as well as of the words of promise spoken at the earlier date in the upper room : "Ye shall receive power . . . and ye shall be My witnesses . . . unto the uttermost part of the earth."

Thus we have three occasions on which the injunction to preach the Gospel and testify of their Master was laid by Him on His servants ; in the upper room on the evening of the Resurrection, on the hill in Galilee probably after the first octave of the great day, and on the Ascension day on the Mount of Olives. In one particular the three events are exactly in accord. The charge of the risen Lord is addressed, on each of the three occasions, and according to each evangelist, to "the eleven disciples," "to the eleven as they sat at meat," or in the Acts, "the apostles whom He had chosen." There is nothing to show that any other Christian, male or female, was present on either occasion. What are we to infer from this ? Was the charge addressed personally to those eleven men, so that when the last survivor left the scene the obligation to evangelize ceased and came to an end ? Or was it on the apostolic order, the clergy of the Church, that the command was laid, so that laymen and women were and are exempt from all obligation to give freely the inestimable bounty they, no less than the clergy, have so freely received ? It is clear at any rate that such was not the view of the early Church, apostolic or sub-apostolic. Else we had never heard of the evangelical work of Stephen

and Philip, or of the domestic ministry of Aquila and Priscilla, among the honored laborers of the inspired narrative. No, rather is it not clear that the eleven were convened and were addressed, not personally as eleven believing and ordained men, but as the whole Church by representation, as first recipients of a charge to be regarded as the "deposit" of that holy Catholic Church which is "built on the foundation of the apostles and prophets," a charge to be transmitted laterally to each convert of their age and time, and then, by a true apostolic succession—I mean no slur whatever on the historical succession of the clergy—to every generation of Christians to the end of time?

The obligation to evangelize the world is proved, I should think, sufficiently from the synoptic evangelists. But, in his own characteristic form, St. John's record of his Master's words corroborates it emphatically. Thus, in the pastoral allegory of chapter 10 we read (v. 16), "Other sheep I have, which are not of this fold: them also I must bring (*κακεῖνα με δεῖ ἀγαγεῖν*). And there shall be one flock under one Shepherd." And that He would accomplish this in-bringing not without His Church's aid is intimated in the discourse of the Paschal evening (*e.g.*, St. John 16 : 8 *sq.*, compared with 15 : 26, 27), "When" the Comforter "is come He shall convict the world of sin, and of righteousness, and of judgment." "When the Comforter is come, He shall bear witness of Me, and ye also shall bear witness because ye have been with Me from the beginning." If I do not detain you longer within the limits of the writings of the evangelists it is not, you know well, that their evidence respecting the expressed will of their Master, or their understanding of it, has been exhausted. The three great parables of common life—the Sower, the Fisherman, and the Shepherd—might each have been adduced as illustrating, in that special didactic form which is inseparable from our idea of our Lord as teacher, His purpose concerning the waste places of the world-field, the wandering tribes of the gentile-ocean, the sheep strayed from the ideal fold which should have enclosed and protected all the human family. The field everywhere is to be tilled and sown, the nets flung into all waters and the good fish gathered into vessels, and the lost sheep are to be sought and saved.

Thus far we have been listening wholly to our Master's words. It is His anticipation, His injunction, His allegorical forecast of the future, as reported from His own lips by the evangelists, of which I have been reminding you.

Now, for a few moments, recollect how that typical convert and typical apostle of Christ and missionary of the Church, St. Paul, apprehended the duty to be inferred from the Gospel record, and not less from the prophetic word of the Old Covenant. Reference to one context must suffice. I quote from the tenth and eleventh chapters of the Epistle to the Romans. "The Scripture saith; whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the

Greek, . . . for whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The purpose of our Lord that Gentile and Hebrew, on terms of perfect equality, should be partakers of His salvation; that salvation should be gained through the hearing of faith; that there should be men to carry the tidings, and that these should have the mission of the Holy Spirit, ordinarily by the ministry of His Church, were for St. Paul obvious conclusions from the Scriptures of the Old Testament, corroborated no doubt by the evangelical tradition, if not the earlier Gospels, and no less by his own experience as a convert, an inspired volunteer, and finally an ordained missionary of the Church. Following out the argument in the eleventh chapter, which was proceeding in the tenth, we find him anticipating, before the consummation of the evangelical purpose, a wide, if not an universal conversion of the Gentiles. "Blindness in part is happened unto Israel until the fulness of the Gentile be come in," until (does he not mean?) the "teaching of the nations" has had its due development and accomplishment in a large ingathering of heirs of Abraham by faith, created out of the stones of the Gentile wilderness, "and so," in this way, "all Israel shall be saved."

I have now brought together scriptural warrant, more than sufficient, in a meeting of members of our evangelical Church, especially among men who feel constrained to emphasize her evangelical character, to make plain the obligation laid upon the Church of our Lord to evangelize the world. Is that obligation perpetual? Is it binding, so far as we can gather, to the end of time? Or is there any reason to think that it has ceased or will cease at any term before the end? To see the apathy with which some churchmen who agree with us in their views of doctrine, and are not ashamed to be known as evangelicals, nevertheless regard the missionary enterprises of the Church, one would think there must be some reason to conclude that the obligation was temporary, and had ceased at some date in the past. I have sometimes thought, though never, it is true, met with a case, that such lukewarm friends might have fixed on the ruin of Jerusalem, and the close of the Mosaic dispensation, as the point of limitation. Our Lord's prediction, already quoted, was, "This Gospel of the kingdom must first be preached in all the world for a witness unto all nations; and then shall the end come." St. Paul, writing to the Colossians about the year 63 A.D., after, say, a quarter of a century of missionary activity on the part of himself and his brethren, apostolic and unofficial, uses remarkable language concerning the propagation of the Gospel so far accomplished (Col. 1 : 6). "It," he says, "is come to you, as it is in all the world, and bringeth forth fruit as it does also in you;" and, stronger still (v. 23), it "was preached unto every creature which is under heaven." Our Lord's prediction and His servant's record

of fact are couched in nearly identical language. "The world," and the phrase "under heaven," may be interpreted—we have a similar usage in Chinese—as the world of the empire, under the Roman heaven—*i.e.*, Southern Europe, Northern Africa, and Western Asia. Within those limits we have St. Paul's unexceptionable evidence, the world had been evangelized within, say, forty years after Pentecost. And again in correspondence with our Lord's prediction, in seven years more came the fall of Jerusalem, which marked the "end of the world," the *συντέλεια τοῦ αἰῶνος*, a signal for the exultation of believers, not at the ruin of the Mosaic Church, but at the final enfranchisement of the Church of the New Covenant.

I have ventured the supposition that the indifference to missionary enterprise on the part of some of our brethren is justified to their own consciences by the plea, grounded on what has just been adduced from St. Paul's Epistle to the Colossians, that our Lord's command to the Church was not of perpetual obligation, but ceased and determined with the fall of Jerusalem. I need hardly refute the imaginary argument. Amid the perplexities of prophetic interpretation nothing seems more certain than the principle of successive and enlarging fulfilments of the great predictions of the kingdom. A nearer and a remoter *συντέλεια*, with corresponding periods of preparation shorter and longer, can be distinguished in the context of St. Matthew from which I have drawn my principal quotations. The two "ends," the corresponding twofold *παρουσία*, had led to confusion in the minds of some of the early Christians, notably the Thessalonians. They had heard of an end and an advent to take place during the lifetime of the contemporaries of Jesus Christ, and had concluded that this meant the final Advent, the return in the guise of the Ascension. St. Paul, in the second Epistle to the Thessalonians, took pains to correct this; not denying the near approach of an end, with its vengeance and its emancipation, but explaining the interval predestined to allow for the manifestation and development of the man of sin before the great and final judgment. The same twofold teleology can, I think, be seen in the Apocalypse, in which the work of universal evangelization is foreshadowed at a period long subsequent to the end of the Mosaic Church, and the evangelization of the Roman world attested by St. Paul. This is a point, however, which time forbids me to discuss in detail, and which will not need discussion in this assembly, in which there is nobody who does not accept the nineteenth verse of St. Matt. 28 as the "general order" of the Captain of the Lord's host in the warfare of these Christian centuries, to run until the end, or until it is superseded by some other and equally explicit injunction of the same Divine authority.

So far as Holy Scripture is concerned, I have alleged enough, certainly as much as I have time to allege, in order to establish "the perpetual obligation laid upon the Church to evangelize the nations." A secondary, but not unimportant, corroboration of our argument may be drawn from

the historical phenomena of the successive centuries, and notably of this almost completed century, both within the visible Church and without it.

1. Within the visible Church the most conspicuous phenomenon of the century is the development of the missionary spirit to such an extent that it has extorted a degree of respectful attention even from the reluctant pen of the public press. No doubt a certain interest in the spread of the Gospel existed within the Church in the previous centuries. The annals of the S.P.C.K. and of the S.P.G. prove that. But the interest taken by churchmen was on the smallest possible scale, and that of the Nonconformist bodies practically *nil*, down to the last years of the eighteenth century. Then, as one of the results of the evangelical revival, good men in troublous times laid the modest foundations of the now influential, if still inadequate, organizations—to name some of the best known—of the British and Foreign Bible Society, the missionary societies of the Methodist, Baptist, and independent bodies, and our own honored Church Missionary Society. At whose prompting, and under whose influence, did these great agencies come into being? The names of certain founders, supporters, patrons of the societies are known and revered. But a glance at the documents of the time, lately summarized for us with so much skill and pains, will compel you reverently to conclude that "not by might, nor power, but by the Spirit of God" these agencies, for the extension of the frontiers of the Redeemer's kingdom, were started and have been sustained. Recollect what the century has been. The infidel and lawless principles that found vent in the French Revolution were not yet exorcised in its early years. England was again and again in imminent peril, hardly less from disaffection at home than from the hostile attempts of foreign powers. Men's hearts—the very men who were laying the first stones of our missionary enterprise—failed them again and again, for "looking after those things that" seemed from moment to moment to be "coming on" their beloved land. Look through Richard Cecil's sermons or Robert Hall's, and you will feel, I think, that it must have been a very real *afflatus* that roused and nerved our great forerunners in the Church and the societies, to find heart and leisure so to "look on the things" of Africans, Hindus, Chinese, and the rest, when they knew not how long their beloved England would stand still unconquered, unenslaved, girt with her silver sea.

And what have been the succeeding decades? A few words may help to recall their characteristics, and to enhance the grace which sustained the missionary spirit throughout. In domestic politics, the great Reform Bill, Chartism, the Corn Law agitation, factory reforms and their occasion, the Irish question in its unremitting importunity from O'Connell to the present moment; one common element conspicuous through all, the steady advance of the democratic principle. In the Church, that religious movement which some have treated as a second spiritual revival, but which signalized itself by the early secession of its great leader to Rome, a step

in which he has been imitated by a deplorable number of followers, clerical and lay ; side by side with this movement, the introduction of continental principles of biblical criticism and exegesis, with the spread of infidelity disguised as agnosticism ; while dissent all the while, becoming more and more political, has worked for the disestablishment of the Church ; and Rome, by open assault or by sap and mine, has labored before all things at the reconquest of England. In foreign politics, the Eastern question with its Crimean War, two Chinese wars, the terrible Mutiny and its momentous sequel, the American War of Secession, and the great wars which have resulted in the reconstruction of the map of Europe, not one of them all unattended with hazard and anxiety for our England. No matter where you look, or whether you think of the commencements or the maintenance and extension of the missionary enterprises, what can you do but confess with Jacob, "Surely the Lord is in this." All honor to Thomas Scott, to the second Henry Venn, to the devoted and able men who stood with them, as well as to those on whom their mantle and their office have devolved in turn ; but the work—they were quite sure of it and avowed it repeatedly—was not theirs but the Lord's, who set in motion, and has kept advancing, the great, the often hopeless-seeming, undertaking of evangelizing the heathen and Mohammedan nations. The men I have named promoted the Church Missionary Society ; but my contention is illustrated everywhere in the religious world, from the marvellous renewal of youth in the venerable societies of the Church, to the only too numerous organizations of each smallest sect, and of the non-denominational coteries.

I may not detain you with statistical evidence. It is hardly necessary, but it is full of interest, whether you look at financial progress or at the extent and variety of home organization, or at the number of missionary volunteers, and particularly of such as spend their own money, as well as their lives, in the service of the Church on this behalf. What can all this development mean but the presence of our Lord with His Church, compelling His people, in this selfish and preoccupied age, to recognize our obligation to persevere in the great task until it is accomplished in the world-wide "teaching of the nations," the evangelization of the world ?

2. There is just one more argument of the same kind which I would suggest before I have done. I find it in the opening of the gates of the nations to the approach of the Christian messenger. When Mr. Venn became Secretary of the Church Missionary Society what were the practicable fields for our work ? New Zealand had been added to Sierra Leone, and also the West Indies and portions of Northwest America. India, too, was open after a fashion ; but missionaries there were viewed with disfavor, and converts were subject to serious social disabilities. China, Japan, Korea, and almost the whole of Africa were closed, were in large measure unknown. Nay, this was still the case when I received

the missionary call. China by that time had, indeed, been compelled to admit us at five of her seaports ; but beyond their immediate precincts her 300,000,000 were as inaccessible to the Gospel as ever. Meantime, Japan and Korea stood still with gates fast closed. It was in the year in which I reached China that Japan was induced to relax her exclusiveness in some degree. In 1861, when I paid my first and only visit to Japan, there were still but very few resident missionaries, not a single English missionary among them ; and there was no perceptible omen of the extraordinary adaptation of European ideas and material civilization which has transformed Japan. It was still some years before Korea was unlocked. Thus, within not quite forty years, in India, the way has been widened and levelled, notably by the revolution that succeeded the Mutiny, and by the influence of the many distinguished Christians who have adorned the civil and military services, by whose agency that revolution has been carried out ; while in China, Korea, Japan, and in Africa, an addition of perhaps 600,000,000 has been made to the human souls who are now accessible to the message of Christ's salvation. Is all this chance, is it a freak of destiny, or is it rather our Lord in His providence confirming His ancient injunction to the Church to go and teach all nations ?

I have endeavored to illustrate my appointed theme from Holy Scripture, and, more briefly, from considerations based on recent phenomena, religious and secular. I ventured to speak of the scriptural witness to the missionary obligation of the Church, as tested in my own case, when my aversion for all the conditions of missionary life was overborne, and I was constrained to offer myself to the Lord and His Church for foreign service. I did not mean that the argument from Scripture operated, directly and without a medium, on my conscience. My father and mother, convinced themselves, had accustomed us their children to think of the missionary duty of the Church as an axiom, and to expect that our Lord might honor their house by calling for volunteers among us. We learnt that as an elementary Christian principle, before ever Christ had been revealed with power to any of us. When at length I saw Him, " telling me all that ever I did," and then by degrees relieving the terrors of conviction by holding out the hope of pardon through His blood, it was not long before the reviving soul asked itself, " How can I thank Him ?" " Can He possibly make use of me ?" So it came to pass that I cast myself at His feet, ready for whatever He would have me to do. His claim, once recognized, has never been questioned since. For nearly ten years, however, He postponed the requisition, and set me meantime tasks at home ; till, I confess it, I began to cherish the hope that home, England, might, after all, be my lifelong scene of service. But the pillar moved at last, and He helped me to follow it to China. The obligation on the Church is clear and cogent. The obligation on the individual Christian, to " offer and present" himself a living sacrifice, in unreserved devotion to his Lord, is equally clear. But the field of service at home

or abroad, and all the details of duty, are for Him to dictate, "the latchet of whose shoes we are not worthy to stoop down and unloose." He will dictate in His own language to the soul whom He has once made "willing to do His will." May I close with this testimony to His faithfulness in this as in all other things, proved to me in a lifelong experience?

LA MISSION INTÉRIEURE, FRANCE.

BY J. MURRAY MITCHELL, LL.D., NICE, FRANCE.

The Mission Intérieure is an association for the evangelization of the French people. It was founded twenty-three years ago, when France had passed through a time of war and bloodshed, by a few Christians who were fully persuaded that the only real means of healing and comforting the suffering people was the making known to them a Redeemer's love. The best way to do this seemed to them to secure the co-operation of Christians in all parts of the country. The aim of the association, which is undenominational and helps all Protestant churches alike, is to arouse in church-members a sense of their personal responsibility regarding the Lord's work, and to stir them up to assist as far as in them lies the pastor and evangelist. To this end agents are employed who visit the congregations throughout the country, and by means of revival meetings, friendly gatherings, etc., seek to form in these *groupes* of Christians, who unite together with a view of engaging in work for Christ. Last July there were 152 such *groupes*. There is a yearly General Assembly, to which these should each send representatives, when all questions regarding the work are examined and settled. Then there is the Central Committee, also the district and the local committees. The headquarters are at Marseilles.

The agents, after forming the *groupes*, visit them at intervals, seeking to infuse new life into them, encouraging, directing, etc. They also help in any work carried on by them, and hold evangelistic meetings.

These visits are much appreciated, as the numerous letters of thanks addressed by pastors and others to the Society testify. When the isolated position of many of the congregations in which these *groupes* are formed is considered, it may easily be understood how these occasional visits serve to encourage and stimulate the members. One pastor writes saying, that after the agent's visit, the number of his hearers was doubled on the following evening, without any special effort whatever being made. He says: "He did us all good."

The agent in his last monthly letter tells of large meetings in which views from the life of Christ were exhibited. Rain, cold, and the counter attraction of a special performance at the theatre did not prevent the people from coming. "*Jésus Christ*," says the agent, "*a remporté la victoire!*"

Interesting meetings on a new plan with a view of attracting infidels, socialists, etc., were carried on in a theatre this summer. The subjects of the addresses, such as "God, Have You Seen Him?" "No God, No Master," were announced by 150 bills which were pasted on the walls of the town, and by the distribution of 10,000 handbills. Fully from 500 to 600 people were present on each of the five evenings, all classes and all conditions being represented. Professors, journalists, workmen, and ladies elbowed each other; a general and his aide-de-camp attended most of the meetings. More than half the throng probably had never heard the Gospel preached before. The addresses could not have been listened to with more attention had they been given in a church. Afterward some said, "We do not share your faith, but we are glad to hear such things;" and on the last evening several thanked one of the workers for the five good evenings they had passed.

The last evening was not looked forward to without some fear, as liberty had been granted to any opponents to bring forward their arguments. But God, to whom all the enterprise had been committed, disappointed all fears. After the address on "All Religions are Good," which was loudly applauded, not one voice was raised in opposition.

A *groupe* has been formed in one place among soldiers with cheering results.

The forming of Young Women's Christian Associations, prayer-meetings among ladies, weekly meetings for mutual edification, the conversion of several hesitating ones, are named as being some of the fruits of the agent's visits.

A chief feature of the Society's work is the publishing of a paper, the *Relèvement*, up to 15,500 copies monthly. It is sold at a loss (5 centimes) to further the circulation. Many members of the various *groupes* make the distribution of this paper a special work; and many are the testimonies received as to the good done by it, in opening and preparing people's minds to receive the Gospel. Several conversions, too, have been traced to the reading of it. One worker tells of the great assistance he received from this paper when called to labor under the Société Evangélique, of Geneva, in a department of the Basses Alpes, where fanaticism and infidelity reigned, and there was not a single pastor. He felt very isolated, but the *Relèvement*, he says, "was just what I needed," and 500 to 600 was the number sold or distributed monthly. One gentleman said to him: "Since your last visit we have lost a dear child, and we should not have known what to do had it not been for your paper, which was so well fitted to console us."

The mission is carried on at small expense, but each month of course a certain sum is needed for the publishing and carriage of the two monthly papers, as also for the agents' salaries and expenses (700 francs per month for the former, 2000 every quarter for the latter). Only two agents can as yet be employed, and one of these has been laid aside for a long

time owing to an accident. Many more are really necessary to do the work thoroughly, the visits paid to the *groupes* at present being possible only at rare intervals.

The mission is conducted on the "faith principle." It employs no collectors and has no collections, only making its work known to the public by the agents' addresses and a little monthly paper bearing the Association's name, *Mission Intérieure.* A branch of this mission, following a different manner of working, has left this principle, and sends out agents for collecting purposes to England, etc. This is known as Branche de la Mission Intérieure, but it is quite distinct from the Mission Intérieure itself.

Some months ago the directors of the Society were anxious in regard to their funds, but in the report just issued (December, 1894) they mention, with devout thankfulness, that all their fears have been disappointed. Friends in various parts of France have generously come to their aid, and the Society is burdened with no debt.

As has been mentioned, 152 *groupes* have been already formed among the 800 Protestant churches of France. To stir up the members composing these congregations to realize their duty, and to stir up all who are the redeemed of Jesus Christ to consider that there are but twelve hours in the day, when "the night cometh, and no man can work," so that they may be up and doing without delay—this is the object of the Society, as expressed by a devoted agent, appealing for further aid after giving some experiences of his work.

The Central Committee is composed of pastors belonging to various churches. M. le pasteur Houtet, 7 Rue Dragon, Marseilles, is President; M. le pasteur Lenoir, director of the McAll Mission, is Vice-President; M. le pasteur F. Roux is travelling agent.

THE PRESENT CONDITION OF THE WORK IN JAPAN.*

BY REV. J. P. MOORE, D.D., SENDAI, JAPAN.

In speaking of the present condition of the work, the first question that naturally arises is, Is there an improvement upon the past, say the past year or two? And if so, in what respect? The general opinion of the missionaries already referred to, and that of some native workers with whom I have spoken on the subject, is that there is a decided improve-

* I feel less hesitancy in giving expression to the views contained in this article, since they are not simply nor principally my own views, as having grown out of my own experiences and observations in the part of the country which is principally the field of operations of the mission to which I belong. The statements here made are in a large part a summary of the views and opinions of a number of the most experienced and prominent missionaries in all parts of Japan, with whom I have been in correspondence, and an expression of whose views I have thus been enabled to obtain on the subject of "The Present Condition of the Work in Japan."

ment as compared with only the last year, and my own opinion fully coincides with theirs.

This improvement has reference, first, to the external circumstances or conditions—the setting, so to speak, of the work. The last year, especially the last six months, have witnessed a more friendly feeling toward the workers and their work, on the part of the Japanese public. The attitude of non-Christians seems to be less hostile than before, and in the War Department, which used to be regarded as the least friendly among all the departments of the government, there seems to be an entire change, as judging from the encouragement and favor that is accorded to Christian workers among the soldiers.

"A more receptive attitude on the part of those outside." "The outside opposition is not so waspish, and the number who listen to the truth has increased." "The people are more willing to listen, and have greater interest in investigating the truth." Such are the expressions from the lips of some of the most experienced and successful men laboring in all parts of the empire.

As an evidence of this more friendly feeling and greater confidence, reference must especially be made to the work done in behalf of the soldiers in hospitals and barracks, and that not alone with the full consent of the officials in charge, but with their encouragement and approval as well. The work done at Hiroshima in the interest of the sick and wounded in the hospitals, and those in the barracks awaiting transportation to the front; the permission granted the Rev. H. Loomis, agent of the American Bible Society, by the War Department, to distribute Bibles to the officers and men in all the different barracks of Japan; and more recently the permission received from the authorities to send Christian chaplains to the front, is a thing so surprising and remarkable, that it may be said to form an epoch in the history of missions in Japan.

It is a known fact that previous to the war Christian soldiers had rather a hard time of it; that they were hindered from attending to the performance of their religious duties; not allowed, in some cases at least, to read the Bible and religious books in their quarters, and were considerably persecuted. But now this intense prejudice has given way so far that workers, both native and foreign, are encouraged to furnish Christian literature, and to teach the religion of Christ openly to the rank and file of the army. Why this so great a change of sentiment? Due, it is said, to the admirable conduct of the Christian soldiers both in the army and navy. Their moral conduct, their faithfulness, their fearlessness in battle is marked, and has won for them and their religion the good-will of their superiors.

The Rev. M. Oshikawa, of Sendai, on a visit to a neighboring province, addressed an audience composed entirely of officials, educators, and other prominent and representative men on the subject of Christian education. More recently the same gentleman, as the President of the Kaigwai

Kyoiku-kwai, a society organized by native Christians for the purpose of engaging in educational work in Korea, addressed a large audience of representative men of the city of Sendai, including the governor and vice-governor, on the importance of the society's work ; and in this work he and the society of which he is the honored president receive the earnest support of not only the local officials, but of ministers of State as well.

This improvement has reference, second, to a healthier condition and a more earnest and settled spirit on the part of the churches themselves. This comes very prominently to view in the correspondence already referred to. From all over the country—from the Hokkaido in the north, and from Kiushu in the extreme south—comes the cheering news that the churches are better organized for work, are in a better spiritual condition, that there are clearer conceptions of the Christian life, that the faith of preachers and people is more intelligent and stable. And this, in spite of the fact that the wave of rationalism which swept over the country several years ago, and which carried several well-known native pastors into the unorthodox camp, has not yet fully subsided, but is still exercising its baneful influence over the minds of many young men who come within the sphere of the influence of several prominent Christian leaders who are known to hold and to preach rationalistic doctrines.

The present political situation seems to have its good influence upon the Christians. They regard the present as a very important time to engage in more aggressive work. They seem to be imbued with the idea that the set time to favor Japan has come, and to be moved with a desire to do their utmost to make the most of the present circumstances for the furtherance of the Redeemer's kingdom in Japan ; and this to me is one of the most hopeful features of the work at the present time. As the secretary of our Mission Evangelistic Committee, I read and tabulate the monthly reports sent in by some sixteen evangelists and pastors working in twenty-two different places, in five of the provinces of the empire. At the beginning of the year, in connection with the usual reports, they expressed an opinion as to the present situation, the importance of the times, and the necessity and the duty of earnest work during the year before us.

They were of one mind in saying that the present is the most important time, because of the outward conditions at hand ; and many of them seem to have caught something of the same spirit that is shown by the civil and military authorities in the prosecution of the present war. May we not confidently expect and believe that this spirit of earnestness, if continued, as we pray it will, on the part of the Japanese pastors and workers of all grades, will result in great advancement along the whole line of the work, and will usher in a new and better era of Christian work in this island empire of Japan ?

In the next place, then, what are the assignable reasons for this favorable change, both in the external circumstances and the improved

spiritual condition of the churches? Of course the war between China and Japan, the growth of the national prestige, because of the splendid successes of the Japanese forces on land and sea, together with the revision of the treaties, is, for the most part, the reason of the more favorable external conditions. By the treaties, as recently revised between Japan and several of the leading nations of the West, Japan is admitted into the family of civilized nations, thereby realizing her long-entertained ambition, and receiving the just recognition to her rightful position among the nations of the earth. The Japanese are putting forth their best efforts in the present war to conduct it on the principles of humanity, and according to the rules and usages of civilized warfare, and that this effort is seen and appreciated by the outside world makes them feel more kindly toward outsiders, and then also toward that which they represent; for with the masses Christianity is associated with the people of the West, and anything that conciliates them toward Western people conciliates them measurably toward our religion.

In connection with the war it is in place to speak of the Red Cross Society. This association is not only doing, directly, a good work in helping to alleviate suffering and aiding distress among the sick and wounded, but, indirectly, by recommending our religion to the people. The immense popularity of this association, the fact that it is generally acknowledged to be of Christian origin, that a number of the foreign missionaries are active in it, has served, as I believe, to remove some of the prejudice with which we have to contend.

In accordance as the scales of prejudice are falling from off the eyes of men, will they be enabled to see the good there is in Christianity in its influence upon the individual, national, and social life of the people. It seems as if that time has come—that it is beginning to be understood that a man can be a true Christian and at the same time a true Japanese. If this latter fact is once thoroughly established, one of the strongest arguments now used against Christianity by its enemies will have been removed.

It is true that Christianity has been for some time if not the only, at least by far the greatest power working for righteousness in Japan. Christian ideas, Christian principles are affecting life from centre to circumference, yet the people hitherto have been unwilling to acknowledge it. But the growing and accumulated influence of the religion of Christ is such that it becomes harder to cover over this truth, to bury it under prejudice, or to smother it by opposition.

The Christians of Japan stand identified with the burning questions of the day. In relief and charity work they are often the leaders. In earthquake disasters, in the hospitals among the sick and wounded, and by the bedside of the dying they show the kindly helping hand. They have founded orphan asylums; they organize charity and benevolent schemes by which to succor the poor and the needy, to relieve the sick and the

infirm ; and in this way they are teaching, by example, that Christianity is a saving, helping religion, and all these things are gaining for it its just recognition.

What, then, is the outlook ? On this there is a variety of opinion. Some are looking forward to great gains in the near future, others have no ground for such hope. It is believed that some time will be required to recover from the serious setback the work has received during the last five years. It is also known that the opposition of the Buddhist has never been more determined than it is now—that there is an immense amount of indifference in regard to religion in general, and the Christian in particular ; so that the idea once entertained that Japan will be born a Christian nation in a few years is pretty generally abandoned.

But that the outlook is hopeful, more so than for the last three or four years, is generally acknowledged, since all the facts in the case go to show it. This should greatly encourage the workers on the field, leading them to still greater effort, and stimulate the churches of the West to meet all demands of men and money required by the present improved condition of Christian work in Japan.

MISSIONARY THEOLOGICAL SCHOOLS IN INDIA.

BY REV. T. J. SCOTT, D.D., BAREILLY, INDIA.

At the great decennial missionary conference held in Bombay in December, 1892, the education of the native ministry was a burning question. The heads of a number of theological schools were present. These held a special meeting and planned to get more completely in touch by correspondence and interchange of reports. This plan brought together the material from which this paper is made up, with a view to let the friends of missions in India see what is being done for the training of an indigenous ministry for India. We all feel that such a ministry alone under God can evangelize the country.

There are twenty-eight theological schools in the Protestant mission of India, of various grades. The oldest of these was planned fifty years ago, but most of them are but more recently organized. Some of them attempt a very thorough course of study, while some are more elementary in character. The number of students in all is not large, being only about three hundred and fifty by the latest figures. American missions take the lead in this work, in keeping with the fact that America is the land of theological seminaries. In the main, the traditional three years' course of study is adhered to. Great stress is laid on the study of the Bible, with the study of the Hebrew and Greek text in some schools. As these institutions are in the midst of a people whom the missions are seeking to evangelize, naturally enough work and study are well combined, and the

students have constant practical training in evangelistic work. As might be expected, much less is made of the polemics of the West, where for centuries bitter wars of theology were waged. Here in India the conflict is with Hinduism and Islam, and with certain new sects and reforms that have sprung up among these seeking to head off Christianity from the conquest of the country. Of course in maintaining the commonly received orthodoxy of the West, the so-called heresies are noticed, that our people may not fall into them, but it seems quite certain that we will not have to fight over many of those battles here. Our conflict is with other faiths. All seem to recognize the importance of keeping close to the Bible as the great text-book of theology. In order to guard the best interpretation of the book, it is felt that the foreign missionary must for some time be largely entrusted with the teaching of the seminary. The native mind is acute, and in time fine teachers will be raised up, but for a while there may be some danger from the bias of Eastern systems. When the native mind is thoroughly indoctrinated, less of the work of these seminaries will depend on foreigners. Meantime it is felt by many that we must be on our guard, as intimated, about importing theological disquisitions that in other days shook the Christendom of the West.

A peculiarity of these seminaries is the association with them, sometimes, of the normal school. Almost all missions make use of secular education as an aid to their work. In this they repeat the practice of the monks and evangelists who Christianized Europe. The secular teacher can be a lay evangelist, and is often a pastor teacher. In associating the normal school with the seminary the teachers catch something of the spirit of the preachers. They can study methods of work in the same classes ; the normal class can be used for brightening up some preachers in secular studies, and in some cases is the preparatory school for the seminary.

Another peculiarity of these seminaries is the large proportion of married men in them. The natives of the country marry early, and hence if they get a theological education at all, accommodation must be given to them as married men. This brings women within reach of the seminary, and in some institutions they are found pursuing the same course with their husbands ; in others they have their own normal or biblical course to fit them to be co-workers with their husbands. Thus the fact of the students being married gives enlarged opportunity of training workers for the field. The importance of women in the work is very great. Women only can reach women in a country with such a social organization as most parts of India present. Many women are secluded from public life, and can only be reached in the seclusion of home and by women. The trained wife-evangelist is thus the needed complement of her husband. In one seminary at least the kindergarten is an appendage of the theological seminary, since it is attached to the women's school. The women cannot leave their little children at home while they are at their books, but they can be taken care of in the kindergarten of a side room, and the future

professors and clergymen and their wives are thus early started on their career at the same institution with their parents.

Something is made of singing and music in all these seminaries. An attempt is made to utilize native airs, and to make use of the common musical instruments of the country. In no country is the power of song felt more than in India. Singing is a common accompaniment of preaching in the bazar and village. A good collection of hymns may now be found in many Indian languages, and a part of the seminary training is drill in the use of these.

All mission boards should see to it that the most possible be made of their schools for training native pastors and evangelists. The great human need is endowment. Most of these schools are struggling along with almost no endowment, if any at all. A very few of them have perhaps fifty or sixty thousand dollars invested in aid of the work, and yet princely sums are being lavished on such schools in America. It seems so hard to arrest the attention of our noble givers to anything on the opposite side of the globe. The flag indexing the benevolence of the giver must float in sight of himself and friends, and yet Jesus and the angels can see it in the opposite hemisphere. We do not need great sums. A $50,000 gift would put many of these schools on their feet for a noble career, and this small sum might be given by many who are looking about for an object.

One special need of a fund in the Indian schools of the prophets is in aid of students. In most cases on entering such a school the student has left any means of support he had. As a convert, perhaps he has lost his all, and becomes dependent while pursuing his studies. As this is a country of very early marriages, in many cases he is a married man, and this makes the problem off supporting himself during his course of study more difficult. Hence in these schools, scholarships are given that would seem very small in America. The student will be content, as single or married, on from two to four dollars a month. The great revival of this age is said to be a revival of giving. If a small end of the wave, flowing to India, would strike these twenty-eight theological seminaries, it would give an impetus to the evangelization of the country possible in no other way.

TWO FRENCH ANARCHISTS AND THE GOSPEL.

BY PROFESSOR J. L. BERTRAND, PARIS, FRANCE.

Some time ago, when I was giving a religious lecture in the south of France, a man exclaimed, "Lecturer, you do not believe what you say, for you know that the Church is the mother of iniquities, and religion the art of making fools of ourselves." Ten people shouted back, "*Tricot, va à la lutte!*" ("Tricot, to the struggle!")

Three or four years later I received a letter, signed Tricot. The

writer related that he was formerly the editor of *The Struggle* (*La Lutte*). At once I remembered the man and the newspaper. Tricot was the most violent writer and lecturer that we were afflicted with. Once, on the tombs of the victims of a mine, near St. Étienne, he advised all workpeople to gather during night, in order to burn all the houses of the rich and to murder their proprietors. For that he was condemned to two years' imprisonment, after which he edited another paper called *The International* —more violent still than *The Struggle*.

One day a *compagnon* said to him, "Tricot, if we had men as devoted as the disciples of that man, Jesus Christ, they would go throughout France, preach our Gospel to workpeople, and, ten years after, the whole nation would be converted to what we prudently call 'Revolutionary Socialism,' though we mean the overthrow of society. But the disciples of Christ have for their motto, 'Love thy neighbor as thyself,' while ours is 'Charity begins and ends at home;' with such a principle we cannot succeed." "But," shouted Tricot, "that is not my principle, and I will prove it."

The next day he bought an old omnibus, an old horse, put his wife and children in the omnibus, left his paper and his town. He had resolved to go throughout the whole of France, lecturing from place to place, and selling revolutionary pamphlets.

At St. Jean-du-Gard he received a letter from a lady, saying, "M. Tricot, I want very much to see you to-morrow; meanwhile read first this letter, and then this extraordinary pamphlet, called 'The Sermon on the Mount.' I also am a socialist. I also deplore the sight of Lazarus by the side of the cruel rich man—the poor never thinking of justice, but hating the rich and coveting their riches. Believe me, you will not conciliate the two parties, nor subvert the rich with powder, dynamite, or knife, but with love for the rich, and for the poor. Our motto ought to be that of the author of the 'Sermon on the Mount,' *Love thy neighbor as thyself.*"

Tricot read her letter and was astounded, for that lady knew more than himself about socialism. Then he read the famous pamphlet. At every verse he stopped to say, "Whoever wrote such glorious sentences? I never read anything as sublime as that. . . ."

His reading was interrupted by the visit of a *compagnon* who said, "Ah! Tricot, I am in great trouble, and I come for advice. My daughter is ready to pass her examination at the Medical Faculty, but I must pay the 200 francs, and I cannot find them." "Why!" replied Tricot, "you a socialist, and you cannot find 200 francs among all your *compagnons!* Go to Cette, speak to the Municipal Counsellors, who are all socialists, and they will lend you 400 francs if you like."

The man returned to say: "Would you believe that I saw every counsellor, and that every one and all sent me away as a beggar who could never pay them back? Their principle is: 'Charity begins and ends at home.'" "So," replied Tricot, "you and I have learned what our

compagnons are. Did you not tell me that you were born a Protestant ?" "Yes, but that means nothing, for I am an atheist." "Never mind, go and see your pastor." "*My pastor !* but I hate him, and my wife insulted him last week." "So much the better. I have been told that your pastor reads at church a part of this 'The Sermon on the Mount.' If he really reads it and believes what he reads, go to him and he will help you *in spite of* you and your wife. . . . No, no, that is not the spirit of 'The Sermon on the Mount;' he will help you more surely *because* you hate him and *because* your wife insulted him. He belongs to a very peculiar branch of socialists."

The man went to Pastor Benoist, of Cette, who ran to the Dean of the Faculty to tell him. "That father is certainly the worst French Protestant and the worst of our citizens ; his wife is certainly worse than her husband. But they have a daughter ; you, I, and my good people must save her, because her parents are too bad for her."

When Tricot heard that the money was found, and that the girl had passed successfully, he read again and again the pamphlet, "Sermon on the Mount," and at last shouted, "No, the author of that book is not a man, He must be God Himself ! I believe in the author of 'The Sermon on the Mount.' Christ of Calvary, I have been told that Thou art the Author, I believe in Thee."

The next day Tricot burned all his brochures on socialism and anarchy, bought a great many copies of the *new* pamphlet, "Sermon on the Mount," and said, "Wife, I mean hereafter to lecture on that book only. Let us travel as before."

Tricot is now an agent of the *Société Evangélique de Genève.*

A contributor to the *Revue des Deux Mondes* and I crossed the flower market of the Madeleine, Paris, when we met the wife of a pastor whose daughter was dying of consumption. Hoping that a bouquet of white lilac would please the girl, I bought one and gave it to the mother. A workman very neatly dressed crossed the Boulevard and said : "If you please, M. Bertrand, allow me to bring the bouquet to the lady's house." Thinking that he was a porter, I did not answer. My friend said to me : "Observe that he calls you by your name." I turned and asked the man how he knew me. "You remember," said he, "your giving lectures at the Salle Ornano. At that time I was the greatest drunkard of that district and an incorrigible gambler. One cold evening, being penniless, I strolled along the Boulevard, when I heard people singing in the hall. I tried to see through the curtains, when a neighbor said : 'Halloo, Jacques ! what are you doing here ?' 'Nothing ; I am penniless, and cannot go to the bar *l'Espérance.* Is this place a dancing-room ?' 'No, it is a *salle de conférences.*' 'Conferences ! What is that ?' 'Come in, and you will know.'

"I went in to hear you speak on the joys of the family. After fifteen minutes I had enough of you, and went away murmuring : 'That speaker

is evidently an old priest or an old bachelor ; he never had a wife or children. Well, I know the joys of the family better than he does. I take daily one single meal with my worst half, leave immediately after, return as late as I can, leave in the morning as early as I can, and we find plenty of time for quarrelling. She unceasingly complains that I do not give her money for the children ; so much the worse for her and the children. She pretends that I drink and gamble too much ; so much the better for me. I patch my clothes, and wash my linen when I can and as I can, because she refuses to help me as long as I do nothing for her. I am the poorest of all poor, with only one shirt ; and when I wash it, with no shirt. I cut the top of my socks, sewed them on the top of my boots, to make my companions believe that I wear socks, but I have indeed no socks. When I leave the house the policeman threatens me because my boys are mischievous. Well, I suppose that is because they receive more boxes on the ear than pieces of bread—these are the joys of the family, and the beauty of present society.'

"' A fortnight after, penniless again, I met on the same boulevard my neighbor, who said : ' Why did you leave the conference so quickly ? ' ' Because I could no longer listen to the trash of that old priest.' ' He is not a priest, but a layman.' ' Well, he has no wife and children, or he would not be as ignorant as he is.' ' He has a wife and children.' ' Never mind, he knows nothing about the joys of the family.' ' Well, what can you do this cold evening ? Come in again, warm yourself, do not listen to the speaker, and when the meeting is over, we will go home together.'

"' I went in and you spoke on the workman. ' Workmen,' you said, ' my father had one hundred of you. I was somewhat educated on your knees, and therefore I know you. If you belong to such a class of workmen, you gain so much a day, you spend so much for your breakfast, so much for your lunch and dinner, so much a day for your room.' When I heard you say that I murmured, ' That fellow is not a priest, but he is a Jesuit, for he knows everything we do.' But you went on : ' Now, my friends, subtract what you spend from what you gain, and do not tell me, because I know it, what you do with the rest. You go to *l'Espérance* to drink and drink, gamble and gamble. I cannot convert you ; God alone can do it. Every Saturday evening you go to your boss for your weekly pay, which you honestly deserve. I have been working a whole year for you, and this evening I ask you to pay me in this way. To-morrow evening, at *l'Espérance*, look not in the first glass, for there may be nothing, but in your last glass, and you will be quite surprised to see your health and the health of your family, on which I spoke three weeks ago ; your happiness and the happiness of your family, on which I spoke two weeks ago. Then look at the bottom of the glass, and you will see your soul and the souls of your dear ones swimming and swimming toward eternal damnation, on which I spoke last week. I have served you faithfully for

a whole year ; if you do not pay me in that easy way, then I will think that each of you is far more unjust than any one of your bosses.' . . . When I heard this I got up, and with rage slammed violently the door, shouting, '*That speaker is a horrid man!*' On my way I said to myself, 'Who is he? Who are those 400 fools who patiently listen to him? What is his aim? What does he mean when he says, "*Workmen, show me a workman who reads the Gospel with his wife and children* 365 *times a year, and I promise you to bring here a happy family?*" The Gospel is probably a book. Why should I read it 365 times, and not 368 or 350 times? Read it with my wife 365 times ; . . . surely that would be no joy for me.'

"However, when I reached my miserable home I said : 'Wife, you must come and hear that man.' 'What man?' 'A priest without a cassock.' 'My poor drunkard!' said my wife, and left me.

"On the next day I went to *l'Espérance*, drank, gambled, and lost. I was going to take my last glass, when I remembered your words. 'Ah!' said I, 'there is the famous *last glass*. Oh, ho! it contains a great many things. My health, the health of my bad wife and of my bad children, my happiness and their happiness, my soul and their souls. . . . What is a soul? Have I a soul? I am surely not superstitious, for I am a free-thinker, an atheist, a socialist ; . . . no, I am an anarchist, and ready to blow out the brains of my boss, if I ever meet him away from a policeman or a witness. However, that glass contains too many things. I cannot drink.'

"On the next day I said, 'That horrid man made me lose a glass of wine ; if I go to the bar this morning I am sure to lose another. It is better to wait.' On the third day God laid hold of me. He placed the glass on my way, on my tools, on my table—everywhere. The Saturday evening came, and not knowing what to do with my money, I said, 'Wife, here is money for you and your children.'

"My wife, who had anxiously followed the struggle during the week, came close to me with tears in her eyes and exclaimed, 'I want to see your priest without a cassock and hear his conference.' We went to hear your address on 'Christ, the Friend of the Workman.' Since then you have left, but we go every week to the same hall to hear Pastor Bersier.

"Now, if you want to have a proof of the Gospel's power, and if you pass one evening in such a street and before such a number, come up, and you will see two nicely furnished rooms, while formerly all had gone to bombard house ; you will see the father, the mother and children round a table, they read the Gospel together 365 times a year. Those children receive now more pieces of bread than boxes on the ears. That wife is the very best of all French wives ; she does everything possible to please me. I do no longer patch my clothes, I have socks and even gloves, and in spite of all those expenses we have some money at the savings-bank.

"If I could deliver lectures or sermons, I would go from factory to

factory and prove to workmen that the Gospel is not only the guide to heaven, but also to happiness and prosperity in this world, because it is the most practical of all books on social economy. Rich and poor, will you have a good wife, good children, good neighbors? read the Gospel with them 365 times a year. Will you have a peaceful, prosperous, and glorious France? give the Gospel to every Frenchman, the Gospel to every French family, the Gospel to every French priest, and let them read it 365 times a year."—*Missions of the World.*

GLEANINGS FROM THE BAPTIST ANNIVERSARIES.

The Eighteenth Anniversary of the Woman's Baptist Home Mission Society constituted the prelude to the anniversaries of the great missionary and publication societies of the Baptist Church, held in Saratoga, N. Y., May 27th to June 1st, 1895.

The Heathen at Home was the theme of an address by Mrs. William M. Isaacs, of New York. After eulogizing woman in all ages, she said:

"Christian women in the close of the nineteenth century occupy a position unique and unparalleled in history. Noble women have lived in all ages. Patriotism and martyrdom have not been confined to the stronger and sterner sex. It is the divine right of women to train children, to develop the first appearing thought in the human mind. Among the dangers which menace our country are the Sunday newspaper, pernicious literature, the unspeakable abominations placed on the stage, and none more alarming than the great influx of immigration. In 1894 there landed in America 25,513 immigrants who could neither read nor write. Many are totally unfit to become citizens of this country, and a ready imagination could easily picture their future."

Mrs. Crouse discussed in her annual address, The Avocation and the Position of Woman. She traced the gradual emancipation of woman until four ways of livelihood were open to her—housework, dressmaking, school-teaching, and marriage. She told of the prejudice that had to be dispelled before women were allowed to teach school. We hear a great deal about the coming woman, the advanced woman, and the new woman. But God has ordained for woman the higher and more ennobling duties of motherhood and the household, and her highest attainment comes in this manner. The Woman's Baptist Home Mission Society is now of age, and has never found it necessary to contract a dollar of debt.

The following are the nationalities among whom work is being carried on, and the number of missionaries maintained for each by the Woman's Board: Americans, white (frontier), 11; Asiatics (Chinese), 4; Germans, 18; Jew, 1; Danes and Norwegians, Swedes, 15; Indian and Oklahoma Territories, 13; Mexicans, 7; Negroes, 42; detailed for special service, 3. Total, 114.

Eighty-first Anniversary of the Missionary Union.—President Augustus H. Strong made the annual address from Psalm 90 : 10 :

"The days of our years are threescore years and ten."

The greater part of Dr. Strong's address was upon the Holy Spirit as the one and only power in missions. He said :

"The Holy Spirit is a person, not a thing. He is coequal with the Father and the Son. In the Holy Spirit we have the Divine and incarnate Christ. Christ could not have been in two places at once. He could not have spoken to Paul at Galilee and John in Jerusalem, but through the Holy Spirit He is enabled to be present with the little band of worshippers at Swatow and at the same time be in Saratoga.

"The Holy Spirit should be recognized as a leavening power in society. There are times when great public questions are settled, when slaves are freed, when there is a mighty revival of religion. In these instances the Holy Spirit reveals His power. The ordinary methods of the Holy Spirit are quiet, but it is capable of exerting tremendous power, as at Pentecost. There are times when the air is so still that we almost forget its existence, yet it has the power to prostrate buildings, lofty trees and carry them miles. Is not the Holy Spirit for missions? He is God Himself engaged in the mighty work. It is the power whereby prayers made in this country produce an effect in China. To seek for results in missions, without regard to the Holy Spirit, is not a due recognition of the source of power."

The annual report of the society, a document of 228 pages, was generally distributed, and may be had on application.

During the year there were received, from all sources, $661,255.68, decreasing the debt of $200,000 of the year before by $13,639.08. Remaining debt, April 1st, 1895, $189,956.82.

The following are the statistics of the Missionary Union :

Missions to the Heathen.	Preachers	Churches.	Baptized in 1894.	Members.	Sunday-School Scholars.	Contributions.
Burma	632	613	2,318	33,636	10,391	$40,675.28
Assam	34	35	523	3,721	2,327	1,058.33
Telugu	266	82	938	56,683	5,398	2,291.91
China	57	23	105	1,391	523	333.20
Japan	35	19	179	1,633	1,870	549.02
Africa	29	15	271	1,287	421	771.80
Total	1,053	787	4,334	98,351	20,931	$45,679.54
European Missions.						
Sweden	645	552	2,595	37,601	40,353	$109,156.58
Germany	300	149	2,596	29,422	21,524	102,510.72
Russia	90	67	1,200	17,041	3,958	17,690.20
Finland	10	21	152	1,329	675	.....
Denmark	70	25	251	3,303	4,027	11,217.00
Norway	16	27	280	1,961	.....	.....
France	30	19	378	1,900	858	3,278.52
Spain	6	6	5	90	.....	.....
Missions to nominally Christian lands	1,167	866	7,457	92,647	71,395	$243,853.02
Grand total	2,220	1,653	11,791	190,998	92,326	$289,523.56

The report of the committee on the *relations of the women's societies* to the Missionary Union strongly urging the unification of the missionary work of the societies, with one treasury and one treasurer, and the apportionment of money by joint sessions of the Board of Managers of each society was unanimously adopted.

Rev. Thomas Moody, missionary from the Congo, spoke on THE WORK IN AFRICA. He is located 850 miles inland on the south bank of the Congo, 40 miles south of the equator. The people in the central part of the continent are brighter, perhaps, than the negroes of this country. One million lives are lost every year by the slave trade. All Stanley and Livingstone have said might be magnified thrice, and then it would not be half so bad as it really is. Four fifths of the people are slaves. There is no such thing as family life among those people. Missionaries are few; and if there was one station in every district twice as large as Rhode Island, 3000 more mission stations would be needed in Africa.

Rev. G. N. Thomssen, calling himself a German-American-Hindu, of Telugu, India, spoke on WORK IN INDIA, saying that he loved America better than Germany, but he loved India more than Germany or America. He thanked God that he was called when a boy to do mission work, and marvelled that so many could stay in this country when there are countless thousands in India who had never heard of Christ. He had seen the great work in Telugu, something similar to that Andrew and Nathaniel had seen. When his work was begun, Mr. Thomssen said it seemed as if Satan were determined to undo it. He had learned to believe in a personal God, but he thought that in India there was a personal devil also. There were great heathen revivals, and the natives would ask scornfully, "Where is your God? See, there is but a handful of you Christians, while thousands come to worship the village god."

Englishmen seeking fortunes in that far land asked the missionaries, "What do you come here for? We leave our bones on the plains for the filthy lucre, but you have no business here." Mr. Thomssen said that he had been asked the question, "When will India be a Christian land?" He could see progress now in all directions, and believed that before a great while India would be converted.

Rev. Donald D. MacLaurin, of Michigan, spoke on a MILITANT CHURCH.

"If we believe the Bible, there is penitence and pardon for every soul in this world. We also believe it is the duty of the Church to send the Gospel into the world. It is not an incidental, but a paramount, characteristic mission to give the Gospel of the Son of God to every son of earth. The Church is an army whose duty it is to reduce every rebellious province on the globe to its rightful obedience. The Church is militant. Look at our marching orders: 'Go ye into all the world and preach the Gospel to every creature.' The good soldier always accepts his position without question. We see the signals of heaven telling us what heaven expects in this day of unparalleled opportunity. Now almost the whole world is open

to the soldiers of Jesus. Do we appreciate our opportunity? Paul did in his day, for he said, 'I am a debtor to the Greek and the barbarian.' These comprised the whole known world at that time, and Paul was a whole missionary society in himself.

"There are fields to be won. The heathen world, with its one thousand millions of human beings who have never heard that Jesus died for them and rose again from the dead. In India alone there are 280,000,000 who have never heard of Christ. There is also a great defect or lack of training of missionary ministers at the present day. Pastors and people did not pray for missions as they should. How many times are we in agony for missions?"

The report of the committee on Self-support on Foreign Fields emphasized the necessity for the exercise of great economy, and offered a number of recommendations:

"First, the true aim in foreign mission work is the planting of native churches, and they that will be self-supporting and reproductive; second, there should be a modification of excessive and sentimental pity when contemplating the hardship that natives must undergo to contribute to missions. Proportionate giving should be urged; third, native churches should be plain in architecture and cheaply constructed; fourth, the congregation should choose the pastor rather than the missionary, as the source of support should be the source of authority; fifth, the practice of some churches sending money to support native preachers should be discouraged, as this designation hampers the work of the executive committee, which should have all the money to spend for the furtherance of the general work; sixth, some form of industrial education should be maintained in connection with the mission."

In an address on Work in Japan, Rev. L. Halsey said he was the foreign pastor of the Japanese Baptist Church. While 40,000,000 Japanese worship idols, many do not. The worship of the Mikado is a severe hindrance to the cause of Christianity. Confucian teachings were also brought into the country. It is now brought into disrepute, as are all things Chinese. Japan needs our sympathy in her intellectual and spiritual progress.

Rev. Father Sutherland, of Burma, has put his life, his wife, and family into the missionary work. He said: "Buddhism cannot be conquered in a few years; but we are going to conquer it. The Burman will eventually become converted to Christianity. The Burmans are generally dignified and distant, and our mode of preaching is like Christ's—from street to street, from crowd to crowd."

Rev. M. C. Mason spoke on Missions in Assam, saying:

"The people in Assam are the most vigorous, intelligent, and manly in all Asia. Assam is the gateway to Thibet on the north, China on the east, and Bengal on the south and west. The Asamese are the most ready to receive the Gospel of any people on the face of the earth. The people associate with their sickness or sorrow some sin that they have committed. Children were, not long since, offered as a sacrifice for the forgiveness of sins. Since the English took possession of the country the practice of

human sacrifice has been abolished, but missionaries are often approached by natives to intercede with the British authorities that a child might be sacrificed for some real or imaginary cause, so that the Great Spirit would be appeased.

"The religions of the country are principally Hindu, Mohammedan, spirit worship (Hill tribes), Buddhist, and Christian. The Christians in 1891 were numbered at 16,844 ; Hindus, 2,997,072 ; Mohammedans, 1,483,974. As a mission ground Assam is most strategic. It lies like an arm of a country stretched out into the midst of heathen nations. It is where India, Thibet, China, and Burma dovetail into one. It is the most natural gateway to the great region of Central Asia. Within close range of civilization and extensive railways building and under British protection, it is like a fortress from which to push forth the forces of the Lord. The missionaries do not ask a cent for a minister as a minister ; not a cent to build places of worship, and never have. Money only is wanted for salaries and expenses of native preachers who are sent out to distant fields to preach until they can make it self-supporting. The expense of the missionary work in Assam has cost less than in any other field in the work."

The American Baptist Home Mission Society antedates the birth of almost all of its members. The receipts for the first year were $6586. For the past year the total receipts were $515,446.96. During the first year the number of teachers and missionaries employed was 50. Last year the number was 1110. This alone indicates the progress of the society.

The annual report of the Executive Board states that the work of the society embraces : (1) The prosecution of Western missions ; (2) evangelization of the various foreign population of this country ; (3) missionary work among the negroes of the South ; (4) missionary work among the North American Indians ; (5) missionary work in the republic of Mexico ; (6) educational work for the negroes ; (7) erection of meeting-houses.

Rev. Dr. Grenell, of Detroit, said, in speaking on How to Develop the Liberality of the People :

"The most important factor in the problem is the pastor himself. The pastor must have heart-convictions of interest in missions. If a church fails for one year to contribute to the mission society, it is evident the pastor has not a heart interest in missions. If he had he certainly would have contributed himself. Had he done so others would have joined him.

"The pastor must instruct his people in the Scripture teaching in regard to this duty. Affecting incidents, pathetic appeals may be used, but cannot be relied upon to secure the measure of duty of the people in regard to their duty to a lost world. The radical teachings of the Word of God should be made familiar to all in order to secure obedience to this word in their beneficence.

"There should also be systematic laying aside and distribution of the good things which God may give us. There should be more system in religion as well as more religion in business."

Mr. Waterman well described a Good Helper of the Pastor :

1. He must be desirous of pleasing his Master in His service.
2. Like a good soldier, should desire to serve wherever and whenever necessary, even in the front ranks.

3. The results of such helpers, with wise leaders, could scarcely be computed.

Field Secretary Rev. Dr. H. L. Morehouse made an address on A Study in Christian Benevolence, saying:

"Pitifully small amounts per capita are contributed by Baptists in fourteen States. The average for five years was as follows: New Hampshire, 23½ cents; Vermont, 14½ cents; Massachusetts, 37 cents; Connecticut, 23 cents; New York, 24 cents; New Jersey, 20½ cents; Pennsylvania, less than 18 cents; Ohio, 12½ cents; Michigan, 10 cents; Illinois, 10 cents; Indiana, 5 cents; West Virginia, 3½ cents; Rhode Island, 36 cents.

"These are facts that we must face, and which ought to make us ashamed of ourselves when we do face them. With an average of 50 cents per member the society could do a noble work, and with an average of $1 per member could do a magnificent work. The society, however, could not be expected to make bricks without straw."

City Missions.—The proportion of Baptists to the population in cities ranged from 1 in 25 in Providence to 1 in 270 in San Francisco.

Rev. Dr. W. C. P. Rhoades, of New York, said there was a limit to the growth of agricultural districts, but no limit, apparently, to the growth of cities. The cities control the country, and the question for Christians is how to control the cities. They are the workshops of the country, and where the workshops are the workers are. There also should the Christian workshops be located. The rate of increase of church-members falls far below the increase in the population.

Eighty per cent of the population in New York City is of foreign extraction. There are the German, the Italian, and the Irish quarters, and there seems to be a disposition to crowd out the Americans. Three fourths of the population of New York City live in 37,000 of its tenement-houses. The average to each house in New York City is 16, while in London it is but 9. It is a vital question—how to heal these sores in the cities, how to conduct evangelical work in the slums. The more appalling the vice the deeper the degradation, the more heroic is the call for Christianity. It is not a question of creed. The slums won't listen to denominationalism. An Episcopal clergyman, who had come over from the other side, said to a brother who had a little floating Bethel and was doing missionary work among the seamen of New York, "Is your church a High or Low Church?" The brother said: "It depends on the tide." There is more difficult mission work in the big cities than in many foreign countries.

The Work of the Local Church in City Missions was the topic of an address by Rev. Johnston Myers, of Cincinnati, O.

Some reforms were suggested; first, in the architecture of churches, so that the entrance to the prayer-meeting-room and the pastor's study would be readily accessible to the timid in search of Christ. There should be a reform in the ministry, too, if this question is to be solved. The theo-

logical seminaries are educating men more for suburban than for down-town districts. Methods and rules are powerless and conventional customs of clergymen are not efficacious, and must be cast aside in order to cope with this question. Jesus Christ never placed a premium on monotony and stupidity. Paul, if he were on earth to-day, would be called a sensational preacher and be criticised by the newspapers.

Dr. H. L. Wayland reported a resolution respecting THE LORD'S DAY :

"*Whereas*, It is widely reported through the public journals that in some portions of the United States professing Christians, who have conscientiously observed the seventh day of the week as a day of religious rest and worship, and who have, hereafter on the first day of the week conscientiously engaged in labor which in no wise disturbed those desiring to observe the first day, have, for this act, been arrested, fined, imprisoned, and sent to the chain gang, therefore,

"*Resolved*, That, assuming these facts to be as reported, we earnestly and solemnly protest against this violation of the right of religious liberty, a right for the defence of which our forefathers have suffered imprisonment, the spoiling of their goods, stripes, exile, and death itself."

The greatest obstacle to overcome in converting the POLES AND ITALIANS is the Roman Church. These people cling to the Catholic religion, they know not why, and the less they know about it the more tenaciously they cling to it. The more ignorant they are, the more difficult it is to approach them. Poles are in Western cities and Italians are in Eastern cities. They colonize, have their own stores, papers, physicians, priests, and almost everything.

Rev. N. F. Roberts spoke on WHAT SHAW UNIVERSITY HAS DONE FOR THE COLORED PEOPLE OF THE SOUTH.

It was founded by the late lamented Dr. H. M. Tupper twenty-four years ago. For many years the average enrollment has been 341. Five graduates have been elected as principals of State normal schools, 24 are teachers in colleges and high schools, 13 are principals of academies. Last year, in North Carolina, 18 counties out of 36 reported that they had Sunday-schools containing 31,393 pupils. Shaw University students have imbibed a missionary spirit which they have carried wherever they have gone. They have also done a great deal for temperance. A few years ago in the South it was common even for the deacons to get drunk, but now a man is not received into the Church if he uses strong drink. Shaw has laid the foundation of medical and professional schools. One of her physicians treated 2500 different patients in a year. Industrial training has been kept constantly in view, which is necessary among the colored people. Some of the pupils have erected neat houses of worship with their own hands. Pulpits are now closed against those so-called ministers who oppose anything for the uplifting of the colored race. It has been a power in changing the feeling against the education of the colored people.

THE EVANGELIZATION OF MEXICO was the subject of an able address by Rev. H. L. Morehouse, D.D., Field Secretary, who said :

"Mexico is entering upon a new era. Old things are passing away. The old order is changing for the new. When political independence was secured, religious questions overshadowed all others. Early in the century the fight began. It was that of human progress against the mediæval hierarchy of the Roman Catholic Church. Prelates and hosts of religion conspired against the coming of the republic, but the republic was victorious, and for seventy years Rome has been its implacable enemy. The people, upon acquiring their independence, stripped the Church of its power, and thus ended the vision of papal power on this continent. Millions of dollars of church revenue were cut off, convents were abolished, and there is not a hooded nun in Mexico. The ploughshare of public opinion was run through the largest monastery in the City of Mexico. Mexico has emerged from mediæval gloom into the sunlight of the nineteenth century despite the fact that the tethered Roman tiger still growls. Rome robbed Mexico of its intellectual birthright as Spain robbed it of its treasures. Since the dawn of the republic the schoolmaster has been abroad in the land. In the early part of the century there were but three newspapers in the land; now there are 328. Now is the time to present the pure Gospel to the anxious, inquiring, and reading Mexicans. They now read what they please despite papal interdiction. The day of Mexico's complete emancipation is drawing nigh—not her constitutional emancipation, but her spiritual emancipation. This is the hour of the missionary's opportunity. Upon this country has devolved the evangelization of Mexico. This society needs twentyfive missionaries next year and a girl's school, an academic school, and a theological seminary for the training of native missionaries.

Rev. Dr. J. B. Hawthorne, of Atlanta, Ga., President of the Home Mission Board of the Baptist Southern Convention, spoke on Co-operation with the South.

Over one half of the Baptists on this planet were in the territory of the Baptist Southern Convention. In some districts nothing but a Baptist could be found with a search warrant. A member of the Georgia Legislature, when asked the geological formation in his county, replied that it was mainly Baptist. Above and below the sod the Baptists are very numerous. The joining of forces for the amelioration of the colored people is sure to have a powerful effect, besides the promotion of a fraternal feeling. The society South seeks co-operation with the society North in the religious improvement of the colored people. They must be prevented from relapsing into barbarism. If they become barbarians, the people will be compelled to resort to barbarous means to protect themselves. Dr. Harthorne spoke of the high regard the negro preachers were held in by their people. Their word was infallible in more things than one. Hence the great necessity to train these preachers. Many of them in their pulpit gave way to vehement outbursts of mere animal emotions. John Jasper's sermon, "The Sun Do Move," is a marvel of exegetical and homiletical truth compared to the sermons of many of the native preachers. With the co-operation of the two societies he predicted great results in the cause of Jesus Christ.

The work of the Baptist Publication Society may be summarized as follows :

	For Year 1894-95.	From Beginning.
Number of missionaries and workers	85	3,393
Days of service	21,656	281,075
Miles travelled	471,253	8,935,170
Books sold	35,172	965,086
Books given away	6,594	151,442
Pages of tracts distributed	486,153	43,060,743
Sermons and addresses	16,014	866,015
Prayer-meetings held	4,684	119,460
Families visited	41,679	1,287,167
Persons baptized	648	24,997
Churches constituted	62	1,147
Sunday-schools organized	244	10,162
Institutes held and addressed	907	6,705
Sunday-schools aided by donations of Scriptures, books, periodicals, etc	500	6,241
Sunday-schools, pastors and ministerial students aided with grants for their libraries	233	6,597

CONGREGATIONAL HOME MISSIONS.

BY REV. JAMES H. ROSS, ROXBURY, MASS.

The Congregational Home Missionary Society held its sixty-ninth annual meeting in Saratoga June 4th–6th. Five of the six Congregational missionary societies are devoted to home missions. Three of them, the Sunday-school and Publishing Society, the Educational Society, and the Church Building Society, met with the Home Missionary Society, technically so called. The absentee society, the American Missionary Association, will meet by itself in Detroit next October. The Home Missionary Society has 4104 mission stations. Like most missionary societies at the present time, at home and abroad, it is heavily in debt, yet hopeful that the better times and special efforts will relieve the existing burden of $132,000.

Rev. Secretary Coit, of Boston, reported indications that the movement from the country hill towns in Massachusetts, which has been at work now for decades, depopulating them for the benefit of the cities and the West, has reached its climax.

There are of these country towns not a few where the population has begun to increase again, although not at a very rapid rate. The rapid increase of the electric railroad system will tend to help this return to the country. The State before long will be not only gridironed, it will be checkerboarded by the electric roads. And when the remote farmer has such facilities for reaching the centre as a railroad before his very door will furnish, there will be less and less forsaking the farm by the younger people and a more ready return to it as years advance.

The fact reappeared that the majority of gifts and givers are centralized in New England. The West is yet to be developed in the line of systematic beneficence.

Tourists who visit cities and towns near the coast of California, between Santa Barbara and San Diego, are disposed to regard Southern California as well evangelized. But there are two Southern Californias. The

smaller and more populous Southern California, with which they become acquainted, situated between the mountains and the sea ; the larger, six times larger, but less populous Southern California, lying north and east of the mountains. The former illustrates most wonderfully the value of home mission work put forth in large measure at the right time, immediately upon the rapid movement of immigration hitherward, planting the Church at the very outset of the new settlements along the coast ; the latter illustrates as remarkably the woeful results of the neglect of gospel ministration. The former has crowded churches, revivals of religion, in some places a church-membership equal to one third of the population, and a prevailing Christian public sentiment. The latter has crowded saloons, in some places as many as one to every fifty inhabitants, churches generally thinly attended, if they exist at all, and vice flaunting itself without restraint in open day.

Mrs. Joseph Cook read a paper entitled "A Woman's Club of National Interest." It might well have been entitled "A Woman's Club of International Interest." It referred to the Woman's Missionary Society, whether devoted to home or foreign missions. It showed that these societies are pioneer organizations, not only up to date in their spirit and methods, but antedating the various women's clubs that receive most attention from the press and the public. They afford just as good opportunities for study of the highest themes as any other clubs, themes of international statesmanship, such as the Japan-Chinese war, and themes of profound significance and learning, such as comparative religions and comparative philology. The points made by Mrs. Cook should be food for reflection, while the "new woman" is a phrase and a fad, and as long as the daily press fails to discover that, multitudes of women repudiate with scorn that they are interested only in fashions and small talk.

Rev. William Ewing called attention to a census recently taken in New York, showing that in the district bounded by Fifth, Canal, Essex, and Mercer streets, having nearly 95,000 residents, there are 7 churches and 563 liquor saloons, or 1 church to 80 saloons and nearly 14,000 people.

"In many places where labor troubles have prevailed, the Gospel as preached by Congregational home missionaries has been wonderfully successful in allaying animosities and saying to the turbulent elements of society, 'Peace, be still.' From the mining regions of Indiana the superintendent reported that 'the outrages upon law, order, and decency were only in those regions where the work of the mission had not yet extended.'

"The most distinct and notable increase during the year has been Oklahoma, the number of whose churches has risen from 48 to more than 70."

Rev. Watson L. Phillips, D.D., of New Haven, said that there are classes in our population whose needs are peremptory and cannot be disregarded. "There is (1) the vicious and criminal class, who live by charity and pilfering, and constitute the dangerous, combustible element at the bottom of society. (2) The second class is composed of that great multitude to be found in every large community, sober, industrious, working hard for low wages, filling the tenement-houses, the hall bedrooms and back attic chambers of cheap boarding-houses."

Rev. Superintendent W. S. Bell, of Montana, described an eighty-mile drive through a series of valleys running down from the snowy mountains, on the border of Wyoming, to the great Yellowstone valley, through which the Northern Pacific Railroad runs for several hundred miles in its stretch across the continent.

"Three years ago this whole region, about equal in area to the State of Rhode Island, was in the hands of the Crow Indians To-day, after ample provision has been made for the red man, thousands of acres remain for the use of the white settler. Already many of them are occupied. Humble log cabins can be seen in every direction, and the upturned soil tells of the coming crop.

"These settlers are, for the most part, either cowboys with or without families, who, after years of wandering, have determined to enter upon a more settled life ; or miners, who, by the depression of the mining industries, have been driven from the various camps of the State. In either case they are those who have for years been beyond the reach of religious privileges, or who have failed to avail themselves of such as were at hand. One woman in my congregation said it was the first sermon she had heard for twenty years, throwing in the remark that she 'didn't know what all the preachers had been about that they hadn't looked her up before.' Several others testified to the fact that they had not attended a religious service before for from five to ten years. With one exception, all of the churches so situated that they can reach out toward this unoccupied field are Congregational churches. Each year a larger appropriation has been needed to meet the imperative demands of new work. From all parts of the State, from small towns, from country neighborhoods, and from mining camps, comes the cry for religious services. On every hand the testimony is heard even from men of the world. Things are not as they used to be. There is a better observance of Sunday, there is more of a sentiment in favor of church-going. Vice is less open and bold."

Rev. Joseph B. Clark, D.D., of New York, formerly Secretary of the Massachusetts Home Missionary Society, in Boston, said :

"The Congregational churches of America represent at least $700,000,000, and add to that sum every year, over and above all expense of living and all gifts of benevolence, about $20,000,000. A clear income of $20,000,000 a year above expenses is not a condition of poverty that should make timid its pressing the home missionary appeal. Yet the homeland societies were able last year, by every art of statement and appeal, to draw scarcely more than $1,000,000 for the redemption of America. Field secretaries and the secretary of woman's department during the past twelve months have carried appeal into 20 different States, making 1060 home missionary addresses in the presence of 244,000 hearers. The mass of non-giving churches numbering a year ago 2000 has been reduced to 1837. The Congregational churches do not yet appreciate the home missionary crisis. Congregational giving is at fault. Last year $750,000, or one third of all the reported gifts of Congregational churches, was for objects outside of the regular denominational channels. Foreign missions received one sixth of the whole ; home missions did a little better, securing about one fifth, while the 'other' objects of every sort and kind took the lion's share of one third. It is the violation of common sense when Congregational churches give 70 cents per member for foreign missions, $1.07 per member for home missions, and $1.40 cents per member for odds and ends."

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

International Missionary Union.

Twelfth Annual Session.

The International Missionary Union held its twelfth annual meeting at Clifton Springs, N. Y., June 12th–19th; being the sixth session held at this place, under the generous invitation of Dr. and Mrs. Henry Foster, who hospitably entertained for eight days nearly all of the missionaries in attendance.

The missionaries participating were as follows, the dates preceding the name indicating the year of entering the foreign field, and the year of discontinuance thereon; where no second date appears, they are still in the service, expecting to return to the work abroad at the earliest opportunity:

1889, Rev. George D. Adamson (Africa); 1850, Rev. William Ashmore, D.D. —1872, Mrs. William Ashmore (China); 1858–80, Rev. S. L. Baldwin, D.D. (China); 1885–94, Rev. J. L. Barton, D.D. (Turkey); 1879–81, Rev. W. H. Belden and Mrs. W. H. Belden (Bulgaria); 1849–61, Rev. Jacob Best (Africa); —— Mrs. Birdsell (China); 1853, Rev. Henry Blodget, D.D., and Mrs. Henry Blodget (China); 1886–87, Mrs. G. A. Bond (Malaysia); 1889, Rev. James Cantine (Arabia); 1890–92, Rev. W. A. Carrington (Brazil); 1886, Rev. F. A. Cassidy, M.A., and Mrs. F. A. Cassidy (Japan); 1893, Miss M. I. Casterton (China); 1889, Miss Ella R. Church, (Japan); 1869, Mrs. E. W. Clark (Assam); 1859, Rev. J. F. Clarke, D.D.—1893, Miss Lizzie Clarke (Bulgaria); 1893, Rev. James Craighead and Mrs. James Craighead (Assam); 1876, Rev. S. P. Craver, D.D. (Mexico); 1881–85, Mr. Samuel Cross (Siam); 1871–80, Rev. E. Cunningham and Mrs. E. Cunningham (India); 1878–79, Rev. C. W. Cushing, D.D. (Italy); 1869–70, Rev. J. A. Davis, D.D. (China); 1883, Mrs. J. D. Davis (Japan); 1868–93, Miss N. J. Dean (Persia); 1880, Rev. W. C. Dodd and Mrs. W. C. Dodd (Laos); 1876–90, Mrs. Rev. A. Dowsley (China); 1888–94, Rev. J. B. Dunlap and Mrs. J. B. Dunlap (Siam); 1871–77, Miss C. P. Dwight (Turkey); 1876, Rev. C. S. Eby, D.D. (Japan); 1887–89, Rev. W. P. F. Ferguson (Mexico); 1887, Miss M. Estelle Files (Burma); 1881, Miss Estelle Fletcher (Micronesia); 1853–55, Mrs. O. M. Ford (Africa); 1888, Rev. J. M. Foster and Mrs. J. M. Foster (China); 1880, Miss Elsie M. Garretson (China); 1875, Rev. Lorin Samuel Gates (India); 1886, Rev. Frank P. Gilman and Mrs. Frank P. Gilman (China); 1890, Rev. George A. Godduhn (Africa); 1861–68, Rev. J. T. Gracey, D.D., and Mrs. J. T. Gracey (India); 1889, Miss Isabella M. Hargrave (Japan); 1884, Miss Emily L. Harvey (India); 1867, Rev. H. C. Hazen—1884, Mrs. H. C. Hazen (India); 1872, Miss Ariena S. Henderson (Brazil); 1840, J. C. Hepburn, M.D., and Mrs. J. C. Hepburn (China and Japan); 1880, Miss Janet H. Houston (Mexico); 1873, Rev. S. W. Howland, D.D., and Mrs. S. W. Howland (Ceylon); 1890, Rev. F. E. Jeffery and Mrs. F. E. Jeffery (India); 1855, Rev. H. H. Jessup, D.D., and Mrs. H. H. Jessup (Syria); 1884, Miss Carrie I. Jewell (China); 1885, Miss Theresa J. Kyle (India); 1860, Rev. Benjamin Larrabee, D.D. (Persia); 1887, Charles J. Laffin, M.D. (Africa); 1885, Mrs. T. A. Large (Japan); 1888, Miss Alice Little (Micronesia); 1874, Mrs. Robert W. Logan (Micronesia); 1888, Rev. William McClure, M.D., and Mrs. William McClure (China); 1887, Rev. E. W. McDowell and Mrs. E. W. McDowell (Turkey); 1889, Miss Margaret I. McIntosh (China); 1895, Miss Laura Mellen (Africa); 1885, Rev. C. P. W. Merritt, M.D., and Mrs. C. P. W. Merritt (China); 1890, Rev. Thomas Moody (Africa); 1887–92, Miss F. Kate Morgan (Japan);

1879, Miss Maria Morgan (Persia); 1888, Rev. Robert Morrison (India); 1891, Miss Effie Murray (China); 1869, Mrs. M. J. Noyes (India); 1886, Miss Maria G. Nutting (Turkey); 1890, Rev. Otis C. Olds (Mexico); 1877–83, Rt. Rev. C. C. Penick, D.D.—1882–83, Mrs. C. C. Penick (Africa); 1888, Miss Sarah Peters (China); 1878–80, Miss Mary Priest (Japan); 1872–93, Mrs. A. E. Randolph (China and Japan); 1889, Mrs. E. G. Ritchie (China); 1877, Mrs. Grace L. Roberts (China); 1884, Rev. Nobie L. Rockey (India); 1878–92, Rev. T. R. Sampson, D.D. (Greece); 1862, Rev. T. J. Scott, D.D. (India); 1855–76, Rev. E. C. Scudder, D.D., M.D. —1855, Mrs. E. C. Scudder—1890–94, Mr. Henry J. Scudder—1890, Miss Ida Sophia Scudder—1861, Rev. John Scudder, M.D., and Mrs. John Scudder—1883, Miss Mary K. Scudder (India); 1881, Mrs. F. M. Simpson (Hawaii); 1891, Miss Jennie V. Smith (Burma); —— Rev. J. Frazer Smith, M.D. (China); —— Rev. Jacob Speicher (China); 1881–89, Rev. M. Luther Stimson and Mrs. M. Luther Stimson (China); 1889, Miss Cora A. Stone (Japan); 1887, Miss Lucy W. Sullivan (India); 1854–64, Rev. R. Telford (Siam); 1868–73, Rev. C. C. Thayer, M.D., and Mrs. C. C. Thayer (Turkey); 1869–72, Miss Mary A. Thompson (China); 1881, Rev. George N. Thomssen and Mrs. George N. Thomssen (India); —— Rev. Milton S. Vail and Mrs. Milton S. Vail (Japan); 1876–92, Mrs. Loretta C. Van Hook (Persia); 1859, Rev. J. W. Waugh, D.D.—1871, Mrs. J. W. Waugh (India); 1884, Miss Jennie E. Wayte (India); 1880–91, Mrs. Wellington J. White (China); 1871–81, Rev. Joel T. Whitney (Micronesia); 1848–57, Rev. J. K. Wight (China); 1880, Rev. S. G. Wilson (Persia); 1883–88, Rev. W. E. Witter, M.D. (Assam); 1838–86, Rev. G. W. Wood, D.D. (Turkey); 1886, Rev. A. C. Wright and Mrs. A. C. Wright (Mexico)

The summary of this list shows the attendance.

By Fields: Africa, 9; Arabia, 1; Assam, 4; Brazil, 2; Bulgaria, 4; Burma, 2; Ceylon, 2; China, 31; Greece, 1; Hawaii, 1; India, 28; Italy, 1; Japan, 15; Laos, 2; Malaysia, 1; Mexico, 6; Micronesia, 4; Persia, 5; Siam, 4; Syria, 2; Turkey, 8. Total fields, 133.

By Boards: American Board, 38; Baptist, 16; Methodist—Canada, 6, United States, 24 = 30; Presbyterian—Canada, 4, United States (North), 26, (South), 5 = 35; Friends, 1; Hawaiian Evangelical, 1; Church of Scotland, 1; Protestant Episcopal, 2; Reformed (Dutch), 9. Total, 133.

At the Recognition Meeting of Wednesday evening, 80 missionaries responded to the roll-call, which was increased to 120 the next morning, and later, to the number shown above. A large number of notable missionary workers was present. The devotional hour from nine to ten o'clock each morning was specially emphasized by petition for a baptism of the Holy Spirit for service, special prayers for native Christians exposed to persecution, and missionaries known to be in peril. Numerous instances of cruel and unjust treatment were detailed in many countries.

One of the earliest topics discussed related to the use the missionary should seek to make of the protection by his civil government.

Rev. Dr. William Ashmore said: "It is the right of an American missionary to claim the protection of his Government. An opinion has obtained that when an American becomes a missionary he ought no longer to claim protection from his Government." Against this the view of the Apostle Paul was advanced. He endured persecution at all times and in all places. At the same time he never failed to claim his rights as a Roman citizen. "We never ask for government help in any way in the propagation of our faith; on the contrary, we utterly refuse and repudiate it. But when we go abroad we are American citizens still. We claim we are in a lawful and honorable pursuit in preaching the Gospel, and so long as we are, we claim our rights simply as

American citizens, the same as do merchants, sailors, and other classes."

Dr. Henry Jessup, of Syria, said: "American citizens occupy a vantage ground in Turkey from the fact that the United States Government has no political interest or intrigue there. The six European powers, England, France, Germany, Russia, Austria and Italy, are the powers of the political treaties with Turkey, and their subjects are regarded as having political designs in the empire. In 1842 Commodore Porter took the ground in Constantinople that American missionaries in Turkey had no rights of protection. The United States Secretary of State rebuked the commodore, and laid down the principle that an American citizen everywhere and always will be protected by the United States Government in all legitimate occupations. United States ships of war have been sent to Turkish ports at the request of the United States Minister to protect American interests; but the missionary did not ask it, nor did the missionaries ask armed intervention in Abyssinia, nor in Uganda. With regard to the United States' protection to naturalized foreigners, our Government has no treaty of naturalization with the Turkish Government, and all Turkish subjects naturalized in the United States at once become Turkish subjects again on entering Turkey."

Dr. Scott, of India, said that the missionary has the same rights of civil protection as any one else. In India no convert is supposed to lose his rights by changing his religion.

The Need and Means of Securing an Efficient Native Ministry was presented by Dr. T. J. Scott, for thirty-five years in India. Dr. Scott has had large experience, having been the president of the theological seminary in Bareilly, India, for many years. He said it was fundamental to the success of all missionary work to have a trained native ministry. Foreigners cannot evangelize a country; it must be done by the natives. They must be trained for pastors. The priests of India are not pastors. He gave a number of instances of men who seemed very unpromising, who had been trained and developed into men of ability, able to lead and direct the native church. They must have the best of training, because they have to meet and contend with a subtle philosophy, an old literature, and superstitions hoary with age. They needed to be thoroughly grounded in the Christian life, taught a theology grounded on the Bible, and made to understand practical Christianity. The theological school which he represented, connected with the Methodist Episcopal Church, was founded in 1872 and had sent out 536 native pastors. Even the women had also received training on the same lines, and 192 had received instruction and gone out as Bible readers and teachers.

Rev. F. A. Cassidy, of Japan, spoke of the Missionary in the Native Church, saying, among other things, there was plenty of material in Japan for the ministry, but the missionary in Japan as an educationalist, is indispensable and will be for some time.

A discussion was opened by Rev. C. W. Dodd, of Laos, on the subject of Mission Oversight and Individual Freedom in Mission Work. Rev. J. B. Dunlap, of Siam; Dr. J. Hepburn, of Japan, and Rev. J. T. Whitney, of Micronesia, took part. Dr. S. P. Craven, of Mexico, wanted some information in regard to the relation of the missionary and the native pastor and church, saying that this matter had given the missionaries some concern in Mexico, and he desired to know if such was the case in other missions. Dr. Hepburn said that in Japan the natives felt able to take entire charge of their work, and thought they could do without the supervision of the missionary! Dr. Ashmore then made an address on the subject as related to China, saying they encouraged the Chinese pastors to push out and become independent as soon as they were able.

Rev. J. W. Waugh, D.D., for thirty-five years in India, spoke on The Influ-

ence and Power of Music in Missionary Work. He referred to the fact that the world uses music to influence the mind and heart. Music is utilized in the bazaars to draw a crowd, that the Gospel may be preached to them. The natives do not know very much about foreign music, and prefer to sing their own native airs instead of translations of our hymns. All their music is in a minor key. All missionaries are beginning to recognize the great evangelistic power of sacred song. The people in the rural districts of India sing these native Christian songs in the evenings, after their day's work is done. Dr. Waugh and his wife, son, and daughter, sang several of these Hindustani hymns illustrating his remarks.

Bishop Penick, of the Protestant Episcopal Church, referred to African music, and said he never heard in Africa anything like the music on the plantations in the South. All African music was an imitation of sounds in nature. Dr. Jessup, of Syria, said the Arab race had no conception of harmony. He told of organizing a singing school when he first went to the mission field and of the difficulties encountered, but said there had been great improvement, and the music in many of their churches was very good. He sang an Arabic song.

One hour of one of the mornings was devoted to the discussion of industrial schools in mission fields. Mr. Henry J. Scudder told of one in connection with the Reformed Church in India that had been a great success, the pupils being compelled to study part of the day and devote the other part to learning some useful branch of industry. Such schools have been tried in some fields and had been failures. What is successful in one mission may not be in another. Africa needs something different from India.

Mohammedan Lands.

Rev. E. W. McDowell was for eight years in Mosul, on the Tigris River. He spoke chiefly of the Nestorians, reviewing their history. In the early centuries the Nestorians sent out great men as missionaries, but afterward became corrupt, and they are now low, degraded, and ignorant. They have their Scriptures in manuscript, but their priests are unable to read them. Sixty years ago work was commenced among these Bedouin Arabs and Koords, by Drs. Perkins and Grant. They have now six organized churches, and a number of preaching stations, with twenty or thirty village schools. Rev. James Cantine, of Arabia, followed, and his theme created great interest, as very little is known of that far-away barren unevangelized land, the home of Mohammed, the false prophet. There are only four mission stations on the four thousand miles of coast, and no missionary in the whole interior. It has been entirely neglected until recent years. Formerly Arabia had a great caravan trade ; but since commerce left the land, and chose the sea, the entire country has suffered and become in a sense deserted. The country is low, hot, rainless, and almost barren of trees or vegetation. The Arabian mission, as represented by Mr. Cantine, was organized in America in 1889. Three coast stations have been entered—viz., Busiah, Bahrein, and Muscat. In the latter city a Bible-and-book-store has been opened, and villages in the surrounding country visited. Some effort was made to start schools, but the Government interfered with all educational work. Rev. S. G. Wilson, of Tabriz, spoke of the great improvement in many things during the forty-seven years' reign of the present Shah. There was oppression still, but many things had been changed. The Jews have been and are still oppressed ; but the Government issued an order saying, " Let any Jew be a Christian, or any Christian a Jew without molestation." In 1880 two native Christians visited England in order to bring before the Government the condition of native Christians. The Government is capricious, and sometimes suddenly shuts up churches and school-houses without any explana-

tion. Mr. Wilson gave several instances of severe persecution by the officials of native Christians, and told of one case which resulted in the death of one of their most prominent native preachers.

Dr. Jessup, of Syria, said the Turkish Empire was shrinking in dimensions constantly. The Mohammedan religion was a religion of works, it has nothing to do with moral character whatever. A Mohammedan may say his prayers, or make a pilgrimage to Mecca, then do what he pleases without restraint. He graphically described these pilgrimages to Mecca, the filthy habits of pilgrims, the great cause of outbursts of cholera during these pilgrimages, and stated that in 1893, 50,000 died of that disease. He exhibited a curious certificate, a little over a yard in length, covered with extracts from the Koran, and illustrated. It is a certificate given in Mecca to all pilgrims as a passport to Paradise. It was given to a friend of the doctor's who had given medical help to a pilgrim. He stated that there were 100,000,000 of Mohammedans under Christian rule, and the Queen of England rules over many more than the Sultan of Turkey. The American colleges were doing a great work in educating the young men. These are located at Beirut, Aintab, Harpoot, Marsovan, and Constantinople. There are 26 Protestant female seminaries, with 2000 young women under Christian training, and 75,000 children studying the Bible. The printing-houses in Constantinople and Beirut are great lights in a dark land. The Bible is printed in eleven different languages, and the Arabic Bible is sent out over large parts of the Mohammedan world. Dr. Jessup by request gave the Muezzin, or call to prayer, which is heard from the mosque five times a day.

Southeastern Asia.

Rev. R. Morrison, of the Punjab, spoke on the movement among the lower classes. He said the country moves in masses. Caste is found only in India, and it must be saturated with Christian thought. Dr. J. W. Waugh compared the present condition of India with what it was thirty-three years ago, when he entered the country. It was a mistaken policy to begin with the highest classes. The poor have the Gospel preached to them. He gave examples of caste being broken down by Christianity. Every method known in missionary warfare is used.

Miss T. Kyle spoke of village work in North India, giving a description of a native village, pastor's home, and the way people live and support themselves; Mrs. Clark spoke of Assam as being a road to Thibet, and of the great success among the aborigines, the Kohls, and of the early work of herself and husband. Dr. E. Witter referred to work among the hill tribes; Rev. W. C. Dodd told of the Laos people in Upper Siam, of the remoteness of the field, the few laborers, the people, deadly climate, religion, and demon worshippers. The mission was organized over forty years ago, and does not need money as much as it does laborers.

Rev. S. L. Howland, principal of the Jaffna College, in Ceylon, said that there is scarcely a person in Jaffna who had not a knowledge of Christ; the mission work there is largely self-supporting, the missionary board now giving very little toward the work. Dr. John Scudder took for his theme, Are Missions a Failure? There were signs all over the vast country of India where he had labored of the power of the Gospel elevating the people. Hinduism was organized in its opposition to Christianity, and in all his thirty years' experience he had never known such opposition as in the past few years, and he took it as an encouraging sign. Hindus have their own tract societies, reform movements, such as those to prevent infant marriages, societies to encourage widows to remarry giving a bonus to every one who will marry a widow, and they utilize the press and send out their missionaries to teach Hinduism. A native prince issued a proclamation that no girl in his territory should be married under six-

teen. He was asked if he didn't get discouraged, but said such a word was not in the missionaries' vocabulary. Discouragement came when he could not supply help to those who wanted it, and he had to tell them to go back to their idols. He was discouraged by the apathy of the Church at home, and not by his work.

China, Africa, Mexico, Brazil, etc.

Rev. Dr. S. L. Baldwin spoke on the Chino-Japanese War. He did not believe there was any great necessity for the war. The Chinese are not cowards in war. "Why have they met with such disasters?" was asked. "Because the Chinese were unprepared and her officials corrupt. The Chinese Empire is not and will not be destroyed and is not going to be disintegrated. China will take a new course, and will be ready to be taught by foreigners. There is a strong movement toward Western civilization. That was a significant fact, the presentation of the Scriptures to the Empress dowager. Christianity and Western life will and must come to China."

Dr. Ashmore followed, and said: "The missionary progress in China was by stages, bordered every time by war. After the opium war five ports were opened and missionaries entered; the opening of other ports followed, and now there are seventeen hundred missionaries. The war is a blow to Chinese official corruption and to Chinese education, and to the whole system of Confucianism." Dr. Ashmore spoke for some time and was roundly applauded. It was probably one of the most comprehensive accounts of the war and its possible results ever given to an American audience.

One evening session was devoted to the consideration of work in Africa. Thomas Moody, for some years on the Congo, made the opening address. He delineated the low state of morality among the people and the wonderful success of mission work. There are now 150 missionaries working on the Congo. Rev. G. A. Goddhun, of Batanga, spoke of the needs of educational work and a trained native ministry, while Dr. C. Lafflin emphasized the power of medical ministration in winning the people. Rev. G. D. Adamson, who has been on the Kussie, one of the tributaries of the Congo, told of the habits and customs of the natives. Bishop Penick, now advocating the work of the Protestant Episcopal Church among the colored people, made an address, which was replete with bold pictures of coincidences which marked the singular providential movements for the advancement of the interests of the African race, all of which mark the fact that God has some great purpose to work out for and through the African peoples.

A whole session was devoted to missions in the Roman and Greek-Church Lands, Mexico, Bulgaria, Brazil, etc.

Some Special Topics.

Rev. Dr. Blodget, of China, read a paper on How Shall They be Sent? He referred to the young men and women of the Student Volunteer Movement, saying many were now ready, and more were preparing, and it was a question whether existing boards could send them, or whether other measures should be devised. The whole subject of the economical administration of missions was considered. He proposed that young men and women should tender their services to the boards under pledge of ten years' service as unmarried missionaries, favoring thus Dr. Cust's suggestion of the establishment of missionary "brotherhoods." The paper covered, besides, the sending out of married and unmarried missionaries, the style of living on the field, the economizing in various ways to help the various boards to carry on and extend their work. A vigorous and spicy debate followed the reading of this paper. In this connection there were many touching incidents brought out of self-sacrifice on the part of the workers, of how they had suffered, health had been impaired, and even

death had followed, because missionaries tried to live too economically in climates where they should have every protection and comfort in order to do their work successfully. The best economy was to take good care of missionaries. The discussion almost snowed under Dr. Blodget's proposal of pledging ten years of unmarried service. But he was not disconcerted. He did not expect it would meet with favor, but anticipated confidently that ten years hence it would be commonly adopted.

Woman's Work.

The session devoted to Woman's Work presented a panorama of the various mission fields of the world. Fifteen women took part, and spoke briefly and comprehensively of their various forms of work. There were three women on the platform whose aggregate time of service reached one hundred and twenty-five years—Mrs. Hepburn, of China and Japan; Mrs. Scudder, of Southern India, and Mrs. Blodget, of China.

Miss Houston, who had worked on the Mexican border for fourteen years, told of the influences that led her to be a missionary. Mrs. Logan, who had been connected with the work in the Caroline Islands, stirred every one by her story. She had been on the island of Ponape when the work had been interrupted by Spanish occupancy. The work west of Ponape was begun and carried on for years by converted natives, supervised by American missionaries. They practically reduced the language to writing, which was revised by Mr. Logan, who translated the New Testament into the language. The work spread until it reached the lagoon of Ruk, where there is a population of 12,000 to 15,000 people. In 1884 Mr. and Mrs. Logan were sent there. They found the people fierce, savage, and treacherous. There was no law and no regard for rights of property or, indeed, of human life. Mr. Logan lived only three years, and Mrs. Logan has carried on the work since, having no connection with the outside world only as the mission steamer visits the island once a year.

Mrs. Hepburn gave some reminiscences of her early life and connection with missionary work in Japan, and her house-keeping experiences. Miss Scudder, of the Arcot Mission, India, located at Vellore, told of work among the zenanas. Mrs. Large, connected with the Methodist Church of Canada, made a brief address on her school work. A few years ago Mrs. Large's husband was murdered by the Japanese, and to this day the police have no clue of the perpetrators of the deed. They entered the house, it was supposed, for robbery. She has heroically carried on her work.

Mrs. Richie, of Tungchow, told of her connection with the college in that station, she also carrying on work that she took up after her husband's death. Every student who had gone out from the school was a Christian. Mrs. McClure, of Honan, said she was the only white woman in the province, and was located three hundred miles from a post-office. Scarcely a Chinese woman in the province could read.

Mrs. McDowell, of Turkey; Mrs. Dr. Ashmore, of China; Miss Smith, of Burma; Miss Van Hook, of Tabriz, Persia; Mrs. Jessup, of Syria, and Mrs. Clark, of Assam, also took part.

Moravian Missions.

A paper on Moravian Missions was read by Mrs. W. H. Belden, formerly of Bulgaria. She said:

"The Moravian Church is, above all churches, a missionary church. Its policy is and always has been to go to the very lowest of the heathen, and to difficult and dangerous fields where no one else goes. So unworldly and unobtrusive is this church, so pure and simple its doctrines and life, that from a worldly view it seems an unimportant denomination. It has stood for one hundred and sixty-three years an example and inspiration to all Christendom. The home of the Moravians was mostly in Moravia and Bohemia. They were the followers of John Huss, who suffered

martyrdom in 1415. They formed themselves into an association called the Unitas Fratrum (United Brethren), a name they still retain. They received the rite of episcopal ordination from the last remaining of the Waldensian bishops, Stephen, who also suffered martyrdom. This makes them the oldest Episcopal Church in existence, the history of the Waldensians showing an uninterrupted line of episcopacy connected with that of apostolic times. Their great leader was Zinzendorf, a man of royal blood and incomparable piety."

Mrs. Belden gave a graphic description of a visit she made some years ago to Herrnhut, the headquarters of their church and missionary board. This old historic town is about fifty miles from Dresden, and is built upon land donated to the church by Zinzendorf. There are no paupers and no millionaires among the Moravians. Before they arrive at that place they leave the church. The ancestors of the Vanderbilts were Moravians. The number of missionaries at present is 2500, or about 1 out of every 50 of its members at home and on the foreign field. One little community of 418 souls has 21 of its sons and daughters in foreign mission work.

Memorial Services.

Three members of the Union had died within the year—Dr. A. P. Happer, of China; Dr. J. H. Shedd, of Persia, and Dr. Nathan Sites. Dr. Hepburn presented the paper relating to Dr. Happer.

Dr. Happer organized the first Presbyterian Church in China, and during a visit home raised some $50,000 toward establishing a college for young men in the city of Canton, but did not live to see the work accomplished. Dr. Labaree read a paper concerning the recent death of Dr. J. H. Shedd, for thirty-five years a missionary in Persia. Such was his devotion, his learning, his oversight of the work, that he was called by the natives "Priest-Bishop-Patriarch." He was a great leader, President of the Oroomiah College, supervisor of all church interests, and devoted much time to itinerating among the rugged mountains of Koordistan.

Dr. Nathan Sites, of the Methodist Episcopal Church in Foochow, China, died in February. He had been a missionary there for thirty-four years. Miss Jewell spoke of his life and triumphant death. Reference was also made to the death of Rev. Mr. Good, of Africa, and to that of Rev. Lewis Bodwell, who was chaplain of the sanitarium for twenty-five years. Mr. Bodwell was not a member of the Union but closely identified with it. Suitable resolutions of condolence were passed.

Communications.

The members of this Union who are on their fields constitute an Outlook Committee to report annually on events occurring in the parts of the world where they may be. Many such communications were received. Dr. J. L. Phillips reported on the Sunday-school work of India. Miss Rice, of Oroomiah; Mr. Ford, of Syria; Mr. Kilbon, of Zululand, and many others sent important communications. Rev. F. Cole, of Bitlis, Turkey, wrote of the unsettled condition of affairs, and stated that the missionaries were in receipt of their letters which at one time were intercepted, but newspapers were considered dangerous, and were still not allowed. He referred to the death of Mr. Knapp, for many years a missionary of the American Board, and said that he was so popular and had such an influence that 2000 people attended his funeral, and three heathen priests asked to take part in the services. While the people do not always accept Christianity, yet this shows the influence and power of the life of a good man among them.

A communication was read from Rev. H. M. Woods, of China, accompanied with a petition which the missionaries of all denominations have sent to the United States Government regarding the rights of missionaries in the interior of

China. It is asked that the Missionary Union adopt a resolution approving the petition, and urging the President and Senate to come to the relief of missionaries in the interior. It calls attention to the ill-defined and unsatisfactory status of the rights of missionaries under the treaties now existing between the United States Government and China. For twenty-five years missionaries have settled in the interior, and now hundreds of Americans are there, holding property amounting to several hundreds of thousands of dollars. While they believe they have a clear, constructive right to residence in the interior, the treaties do not, as they should, guarantee them this right in explicit terms ; and they desire that a clear statement of the rights of missionaries to reside in the interior be inserted in the treaty, believing it would do much toward putting an end to litigation and riots, and secure full protection for United States citizens.

They request also that the Chinese Government be asked to suppress certain widely circulated books, which if not regularly authorized by Government are published by high officials, and have among the people the weight and authority of Government publications, and which contain foul calumnies against foreigners and Christianity. These books inflame the mind, and to such publications are largely due the riots which endanger the lives and property of American citizens. Also to relieve the oppressive condition requiring missionaries to hold property only in the name of the native church, for this puts the property of the United States citizens completely at the mercy of Chinese officials, which can be confiscated at any time. This petition has already been signed by 164 representatives of all denominations of the Christian Church in America from 28 different States. The paper and petition was referred to a committee of three, with Dr. Gracey as chairman, with power to represent the Union during the year in this matter.

Resolutions.

Armenia and the massacre of Armenians came in for a full share of consideration. In extent Armenia was stated to be a country as large as New England. It includes the upper Euphrates and the Tigris. There are 5,000,000 people—1,500,000 are Armenian Christians. They are among Mohammedans, ruled by them and hated by them. Massacres have been many. In 1822 on the island of Scio 23,000 men, women, and children were slain, and 17,000 of them sold into slavery. The massacres of 1860 in Syria and Damascus are remembered ; also in 1876 in Bulgaria. The worst one was in August, 1894, and the particulars of it are too horrible to print. Unless European powers combine to act, the Christians in Turkey will be put to the sword. There must be a reform government, or death awaits all. Terror reigns among Armenians, Syrians, and Nestorians.

The Union took action upon several important matters, notably the following on the Armenian question :

"*Whereas*, The official reports of the joint European commission on Armenia and the correspondence of the secular and religious press, have confirmed the reports of the massacre of thousands of Armenian Christians in the Sassoun province in August and September, 1894 ; and

"*Whereas*, The six Christian powers of Europe, signatories of the treaty of Berlin which guaranteed the protection of the Armenian people from oppression and outrage, are to a great extent responsible for the present state of things in Armenia ; and

"*Whereas*, The British Government, from the fact that it has four times saved the Turkish Government from destruction, occupies a position of prominent responsibility and influence for the future of the Ottoman Empire and people ; therefore,

"*Resolved*, That we, more than one hundred Christian missionaries of all branches of the Church, and from various parts of Asia, Africa, and Europe, North and South America, and the Islands of the Sea, are moved to extend our sympathies to the sufferers from the dreadful events in Sassoun, and would call upon our brethren and sisters of the Christian Church in Great Britain to

unite in prayer to God and in petition to Her Majesty's Government that such measures may be taken at the present crisis as will secure the peace, prosperity, and protection of the Armenians and their Christian subjects of the Sultan of Turkey in the future."

The Union also passed another resolution uttering its emphatic protest against the introduction of rum into Africa and of opium into China from nations claiming to be Christian. For some time past there has been a great agitation in India of the opium question, and a committee was appointed to report to Parliament concerning the whole question of its use. That committee reported upholding it, and this has called forth the condemnation of all Christian people. The Union, in the resolutions adopted, say, "The circumstances of a glossing report being made to the English Parliament calls only for more vigor in this protest. The proprieties of law and equity justify a challenge of witnesses in cases when the testifiers themselves are known to be dependent on the opium traffic to maintain their exchequer, and their salaries are more or less an outcome of opium proceeds, and when they are possibly amassing riches out of opium sales. The Chinese people themselves have not been fairly and fully heard on the subject. The missionaries maintain the hope that there will be instituted an extended, systematic and exhaustive inquiry that will end in setting the undisguised truth before the world."

Woman in Missions—papers and addresses presented at the Woman's Congress of Missions at Chicago, 1893, compiled by Rev. Dr. Wherry, Secretary of the World's Congress of missions, published by the American Tract Society, 10 East Twenty-third Street, New York—is a valuable contribution to current missionary literature.

Khama and Drink.—There is something pathetic in the fact that one of the most honored names of the Polyglot Petition of the World's Woman's Christian Temperance Union is that of Khama, chief of the Bechuanaland. The *Aborigines' Friend* is a journal of the transactions of the Aborigines' Protection Society, and we note with anxiety the report in a recent number of that magazine, that the Chartered Company favors such interference with the present arrangement for the prohibition of all strong drinks in Khama's country as will enable the English and others travelling there to gratify their tastes in this respect. The highway from that country to Matabeleland passes through Bechuanaland. A line of railway thither is now being built, but the road is at present traversed by the help of cattle-wagons or horses. Meanwhile the travellers, road-makers, and others employed on the route want to be supplied with liquor. It is apparently for their convenience that canteens and "hotels" are proposed. But all experience shows that wherever canteens and the like are set up it is impossible to restrict the use of them to those for whom they were ostensibly designed. This is the statement of the *Aborigines' Friend*. Six years ago Khama wrote the British authorities:

"It is not the same thing to offer my country to Her Majesty to be occupied by the English settlers, as it is to allow men so worthless and unscrupulous as —— and —— to come outside of all governments and flood my country with their drink, after all the long struggle I made against it, withstanding my people at the risk of my life, and just as they have themselves come to see how great a salvation my drink laws have proved to be. It were better for me that I should lose my country than that it should be flooded with drink. To fight against drink is to fight against demons, and not against men. I dread the white man's drink more than the assegais of the Matabele, which kills men's bodies; but drink puts devils into men and destroys both their souls and bodies forever. Its wounds never heal. I pray your honor never to ask me to open even a little door to drink."

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Papal Europe and the Papacy.*

Missions to Roman Catholic countries do not receive from many the sympathy and support which they deserve. Those who are familiar only with Romanism as it appears on the surface in Protestant countries like England and America fail to appreciate the great need for giving to papal lands the pure Gospel. What unopposed Romanism will do for a people may be seen by the ignorance, degradation, and political and moral impotence which exists in countries where the priest has been the dictator to the popular conscience, as in Spain, Mexico, and South America. Some of these countries are just now throwing off the papal yoke, but the question which confronts the Church is whether they will take instead the yoke of infidelity and difference, or that of Christ.

That the majority of Roman Catholics need to be converted as truly as any unsaved soul is never doubted by those who are familiar with Romanism as it is seen in papal lands, where the "works of the flesh" (Gal. 5 : 19) entirely crowd out the "fruit of the Spirit;" where forms are observed, but the Spirit is absent, and the priests set an example of almost unrestrained licentiousness; where the Bible is a closed and forbidden book, since ignorance of its teachings is the great safeguard of the Romish Church. The Pope's encyclical letter on the "Study of the Scriptures" is said to be unheard of by the masses in papal lands.

The Pope's letter to the English people, recently published with the copy of the prayer to the Virgin Mary, and the promise of 300 days' indulgence to all who piously recite it, should open the eyes of some blinded men and women to the real aims of the popish propaganda. The reunion of Christendom means to the Pope and his emissaries absorption into the Romish Church, nothing more and nothing less.

Romanism is an enemy to *purity*, since the priest, however carnal, is the people's guide and example, and by his power to sell indulgences and forgive sins puts a premium upon evil doing. Fra Paolo Sarpi, the greatest of the Venetians of the sixteenth century, early took the stand that he held through life, that confession is unscriptural and demoralizing to confessor and confessed. Like Count Cambello, the present leader of the Catholic Reform movement in Italy, Fra Paolo would never accept a license to hear confessions and risk becoming an accomplice with his penitents in their sin, as is the case with so many priests at the present day. He directed those who came to him to confess to God. Celibacy in the priesthood has ever been a promoter of laxity of morals. A Catholic priest, writing in the London *Daily Chronicle*, in regard to a rumored relaxation of the discipline of celibacy, says:

"If there were any evidence that a particle of truth lay under the rumor, 50,000 priests in Europe would jump for joy. Celibacy of the clergy has always been to some extent a sham, and its profession a hypocrisy. It has caused almost all the defections that have taken place from among the clergy, and has deprived the Church of some of her most brilliant and devoted ministers. To say that the Catholic priest renounces the best of good things for the love of Christ is mere fiction. Two out of every three of us, to put the matter mildly, do so in order to get a living. The *modus operandi* is this: A certain number of boys of ten or twelve, mostly of artisan parentage, are picked up by the clergy and sent to a preparatory school. There, and afterward at a higher school, they receive a fairly liberal education, together with a religious and theological

* See pp. 20, 27 (January), 179, 213 (March), 427, 434 (June), 523 (July), 561, 580, 588 (August).

Literature: "The Bible in Spain," Barrow; "The Awakening of Italy and the Crises of Rome," J. A. Wylie, LL.D.; "The White Fields of France," Andrew Bonar.

training. They are taught to look upon every act or word, or even momentary thought which may lead in the direction of marriage as a mortal sin. So continuously is this doctrine dinned into their ears that probably 90 per cent at the time of their ordination actually believe it, and the other 10 per cent imagine they do. In two or three years there comes a rude awakening. What can the poor men do? Their education unfits them for any other walk in life. A priest may do many things and be forgiven; but let him honestly marry, and the Church does her best to execrate him. She will not, under any circumstances, give him leave to withdraw into lay communion and marry. Stay he must, and be saved if he can; if he ceases to live as a priest he shall not be saved if the Church can help it. So a good many go in despair—more than Catholics dream of—and a good many stay in despair, and make the best of a very bad job."

Romanism is a foe to the intellectual progress of the masses, for she has found by experience that their intellectual training tends to emancipate them from servile obedience to the dictates of the priests. Eight papal countries, with a population 91 per cent Catholic, show an illiteracy of 60 per cent. *Liberty* of conscience is denied, or when permitted, it is only as the "lesser of two evils," of which the greater is the oppression and suppression of Romanism by a Protestant majority, and when able to do so, Rome would abolish the lesser evil by establishing herself in those "rights she possesses by Divine and historic right."*

The Papal Church was not always so encumbered with forms and so filled with error, although she claims to have been always the same. The *Christian Irishman* enumerates its successive steps in error and assumption in the following order and at the following times: Invocation of the saints, 375 A.D.; the service in Latin, 600; papal supremacy, 606; images and relics, 787; baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1000; transubstantiation, 1000; sale of indulgences, 1095; use of beads in worship, 1090; the sacrifice of the mass, 1100; the confessional box, 1215; purgatory, 1439; worship of Mary, 1563; seven sacraments, 1547; creed of Pope Pius IV., 1564; immaculate conception, 1854; papal infallibility, 1870.

Roman Catholics number about 220,000,000, of whom 153,000,000 are in Europe, 9,000,000 in Asia and Malaysia, 1,150,000 in Africa, 56,000,000 in North and South America, and 850,000 in Australasia and Polynesia.

A glance at the conditions of the people and progress of the work in some of the European countries may show the need for laborers and the encouragements there presented.

Italy.—This country, whose commission entrusted with the selection of primary school text-books not many years ago decided to exclude every book in which appeared the name of God, is now raising up statesmen who are acknowledging His power. The Minister of Finance, in view of the depression in business, exclaims, "May God protect Italy!" and the Prime Minister says that they only are good citizens upon whose banner is inscribed "*Dio, Re, patria*" ("God, the king, the fatherland"), a sentiment echoed by King Humbert himself. A distinguished member of the Chamber of Deputies speaks of the Papal Church as "a rotten bough upon the tree of Christianity." Another says: "The Church of Rome seems to be the antithesis of the Gospel of Christ." Even though these men know not God, this is at least a step in advance of the atheism which they have for many years openly professed.

The Church of Rome, in spite of a seeming change of attitude, still keeps the Bible as far as possible from the people. The Bible societies, however, are doing a grand work in putting the Word within the reach of young and old.

The mission of Pastor Cav. Capellini to soldiers in Rome has now been in existence for twenty-two years. The

* See Father Baumgartner in the "Kirchenlexicon," edited by Professor Franz Kaulen, Bonn, Germany.

Military Church began its life amid conflicts with priests and Jesuitism ; and although the Church of Rome has never ceased its persecution, and just now is making every effort to draw away converts by opposition services and to otherwise hinder the work, yet every year greater progress has been made.

In Rome there are 30 cardinals, 35 bishops, 1369 priests, 2832 monks, and 2215 nuns, and yet in the same city live 190,000 people (adults) who can neither read nor write.

An example of the opposition of the Church of Rome to the Protestant movement is the case of the little Alpine village of Montorfano, near the Lake Maggiore, whose inhabitants some five years ago left the Church of Rome and formed themselves into an evangelical community. In their secession, they brought with them the ancient church of the hamlet, removing from it images, confessionals, and other symbols of the worship they had abandoned, and adapting it to the simpler and purer services of their new faith. This was done in the full conviction of their right thus to dispose of the building, and with the sanction of the local civil authorities. In fact, for nearly four years their use of the church for evangelical worship remained undisturbed. But rather more than twelve months ago the bishop of the diocese interposed, and brought the case before the civil courts. The superior tribunal restored the edifice to the Church of Rome, thus depriving the little community both of house of prayer and of school-rooms. This issue, though grievous and disappointing, has not shaken in the least the steadfastness of the Montorfano Evangelicals. Not a member has left the church, not a child has been withdrawn from the school. The effect has rather been that of purifying and strengthening their faith in Christ, by eliminating from it all non-essentials. The sentiments of all were well expressed by one of their leaders, who, when the priest was carrying off the keys of the church, exclaimed, " Yes, you may take from us the four walls, but you cannot take from us the precious truths we have learned within them !" During the winter both services and schools have been carried on in one of the peasant's cottages, in a small low room altogether insufficient, and for the children unwholesome, with the variation of an occasional meeting in the open air under the chestnut-trees.*

The Waldensian Church, of historic note, numbering over 20,000, and forming the bulk of Italian Protestants, reports as one result of its mission work, 44 churches, 63 stations, 43 ordained pastors, 6 evangelists, 76 other helpers, 5018 communicants, and 55,194 adherents. This church has recently passed through a remarkable spiritual revival, and almost daily meetings have been held with undoubted manifestations of the power of the Holy Spirit.

The Evangelical Church in Italy reports 26 churches, 35 stations, 132 places visited regularly, 21 ordained and 10 unordained preachers, over 50 other regular helpers, 1697 communicants, and 6315 adherents. Work has been carried on amid much opposition from the Church of Rome and in the face of serious difficulties arising from hard times, emigration, and the prevalent indifference, superstition, and infidelity.

Statistics of Protestant churches in *France* report Protestant houses of worship in 781 localities, 887 Reformed pastors in charge of congregations, and 12 Reformed chaplains in the army. The Lutheran clergy number only 90, the Free Evangelical Church has 47, and the other Protestant denominations have 72. There are also 5 Bible societies, 19 Protestant societies for home missions, 6 for foreign missions, 44 orphans' homes, 47 refugee houses, 60 hospitals and 118 Protestant periodicals.

The McAll Mission continues to do a noble work in its 129 halls in 73 cities and townships. The work takes the form of evangelistic meetings in mission rooms, on the street and public and

* Contributions toward the erection of a simple building for their needs may be sent to Henry J. Piggott, 28 Via delle Coppelle, Rome, Italy.

private houses, from road wagons, and on the Mission Boat; singing and stereopticon lectures are useful auxiliaries, and dispensaries and industrial schools do an important work; special meetings for the blind, the chimney sweepers, the cabmen, soldiers and fishermen, for mothers, children, young men and young women, also form branches of the work, and the training classes for converts are no less important and interesting.

The Salvation Army is engaged in a very active and successful work. At Rouen one evening over 100 people testified to blessings received, causing restitution of goods, preventing murder and suicide, and bringing infidels of twenty years' standing to Christ.

Hitherto no missionary movement has affected the universities of the Continent, and the societies have been compelled almost entirely to educate their own missionaries. For three years a quiet Christian work has been going on among the 15,000 students of Paris. A society of about 200 has been formed for Protestant students which Pastor Monnier superintends and conducts. Not a few of the men have been quickened. The Volunteer Movement in Britain and America have been brought to their attention, and at the first meeting at which the "declaration card" was used, nine men put down their names. Most of these had been preparing for the foreign field, but the nucleus has been formed; the volunteers have begun to work, and there are strong hopes that there will be some considerable increase in Paris, and an extension into other colleges in France and Switzerland.

An interesting work among the 50,000 French priests has been going on under Professor Bertrand, of Paris. Many priests are ignorant and many have lost confidence in the ceremonies which they mechanically perform. Numbers of these have become Protestants and workers among their brethren. Their training unfits them for other life, and their prejudices are hard for them to overcome. One ex-priest is now supporting himself as a day laborer until he can secure better employment.

Since its establishment the Bible Society has circulated over 12,000,000 of French Scriptures in whole or part, and there are constantly accumulating evidences that the liberal sowing of the good seed has been by no means in vain.

The minds of the common people of France are open to the Gospel in a wonderful way. They will listen to any presentation of it, no matter how unusual; in fact, every form of presentation of the Gospel is unusual to nineteen twentieths of these people. The opportunity for evangelistic work is abundant; with God's blessing only men and money are needed to bring about wonderful results.

In *Spain* there are working 14 Protestant societies, 20 male and 29 female missionaries, 41 Spanish pastors, and 37 evangelists. There are 3600 communicants. The Reformed Church of Spain arose in 1881, and consisted of 15 congregations and 3000 members. There are said to be in Spain and Portugal together over 50 Protestant congregations and 10,000 adherents. Roman Catholics are more intolerant here than anywhere else in Europe, and hinder the work by threats, false accusations, bribes, and every form of persecution. The people are often friendly, but fear the priests. Spain needs the Gospel even more than a revival of commerce.

An extremely interesting but quiet work has been going on among the Romanists in *Ireland*, carried on by students from Harley House, London. The work has been against many obstacles and amid many dangers, but there have been glorious results.

The report of last year's operations of the Irish Evangelization Society tells a tale of devoted effort, accompanied by much encouragement. During the past year 2375 meetings were held at 146 places. Two movable buildings and many tents are used; churches, schoolhouses, and barns are employed where possible.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

Startling reports were current about June 9th of the massacre of English, French, and American missionaries at Chengfu, and stating that the whole province of Canton was in a state of anarchy. Subsequent tidings, however, show that all missionaries are safe, and that it is the mission *property* that is destroyed. It is attributed to a riotous resistance to Roman Catholic movements, which makes no discrimination between them and Protestants. One of the Chinese missionaries says that, for instance, these Romanists sometimes excite the people to violence by using *yellow tiles* for their buildings, which even a Mandarin would not presume to do, etc.

The disclosures of the "sweat shop" investigation have been absolutely appalling. The law forbidding the employment of children under fourteen years of age is trampled under foot; notaries and corrupt justices conspire to make even the system of certification meant to prevent this null and void; women are compelled to work nineteen hours a day to earn thirty cents; and the choice of many is between slow starvation and the sale of personal chastity. It is time another Shaftesbury arose to become the champion of American as well as English operatives.

The Mandalay Baptist Mission Chapel is to be the memorial of Adoniram Judson's centenary—the hundredth anniversary of the birth of this most illustrious missionary, one of six greatest men on the field since Paul. The estimated cost was $10,000, of which one fifth was to be raised in Burma. One Christian native widow gave 3000 rupees, and another proposed to give the bell. No man was ever more a martyr in spirit or left a deeper impress on the native mind and heart.

Among other questions brought before the General Assembly at Pittsburg in May was that of "polygamous converts." The channel through which the matter again found entrance to the body was a memorial from the Synod of India, asking the Assembly to leave the adjustment of questions growing out of this abnormal relation to the Synod, and adding that in the almost unanimous judgment of the missionaries on the ground, "converts who have more than one wife, together with their entire families, should be baptized" in certain circumstances. Dr. Robert Morrison, of Saharanpur, India, argued that the recognition of polygamous marriages by the Church in India was absolutely necessary. He explained that the first wife in India was usually a child-wife and a childless wife, and that if the rule were applied, a convert would have to put away the second wife, who was the wife of his heart and the mother of his children. Under such a rule the children would be cut off from the control and support of the father, and the mother driven to a life of shame. He pleaded that the way to protest against polygamy was to keep the mother and children under the influence of the Church.

The following letter will be read with peculiar interest. It is from Mr. Donald Fraser, of Scotland, one of the executives of the Student Volunteer Missionary Union:

LONDON, E. C., March 22, 1895.

DEAR DR. PIERSON: The British Student Volunteer Missionary Union have resolved to hold a great international conference at Liverpool from January 1st–5th, 1896. The purpose of the conference is to rally the volunteers, to rouse the colleges, and to awaken the churches.

Never since we began has the missionary movement been spreading with greater rapidity than now; and that, not through stirring, exciting meetings, but through the visibly quickened re-

ligious feeling of the students. We seem to stand to-day on the threshold of a great movement toward Christ—a deeper and wider movement than has yet been seen in the British colleges. Therefore we feel assured that never has the student world been more ripe for such a great movement as must result from this conference. We have now more than 850 volunteers in our colleges. A most healthy percentage of these are sailing for the foreign field. Now the Volunteer Union is spreading into the continental universities, and we are being brought into close touch with the students there.

At Liverpool all denominations are combining to make the conference a mighty success. We want to sound there a loud clear call to the Church to step out on a swift, forward march. I write, therefore, on behalf of the executive of the Student Volunteer Movement Union to extend to you a most hearty invitation to come across and help us in our enterprise by taking a prominent part in our conference.

If there is anything we can do to make our invitation more tempting—any further British arrangements—please mention them. We long to have you come into closer relationship with our British volunteers. Your books and the REVIEW have been large contributors to the present advance.

I am sure this request will have your prayerful consideration. Our daily prayers will follow it across the seas, and we shall earnestly wait to hear what God directs.

Yours very sincerely,
DONALD FRASER.

This letter is given to the public, notwithstanding its somewhat personal character and the invitation extended to the editor to take part in the conference, because it concerns all who love the cause of God; and the editor solicits much prayer on behalf of this great movement, now becoming more and more conspicuous, and for himself, that he may be divinely guided as to the personal invitation herein conveyed.

With no little sorrow we read of the action taken by the Presbyterian Board, April 4th, cutting down appropriations for 1895–96, from $1,015,000 to $900,000, involving, of course, disastrous curtailment and retrenchment. We devoutly hope the recent action of the Assembly at Pittsburgh, in undertaking to raise a "reunion" fund of $1,000,000, may not only relieve the present distress, but secure a positive advance. Thirteen young men and 10 young women wait to be sent to the field. Posts will remain vacant and advantages already secured be abandoned unless this action of April 4th is reversed.

The South American Evangelical Mission has been organized for the neglected continent; evangelical and interdenominational in character, and essentially on the basis of the China Inland Mission—a work of faith and prayer, to be supported by free-will offerings.

Its headquarters are in Toronto, and Rev. T. B. Hyde is chairman of the council, and Rev. J. McP. Scott, secretary and treasurer. If the eight-page folder sent out as its initial document is any sign of the future work of this new organization, it is safe to predict for it an energetic service to missions. This little circular is packed full of information, and has two excellent maps withal. It would be well for our readers to send for copies and help on such a noble pioneer work for the millions of unevangelized souls south of the equator.

The Central Soudan Mission has been organized, with Hermann G. Harris, at Tripoli, as its director, and the support of a council of six and six referees have organized a *home department* under supervision of Dr. and Mrs. Fallon, late of Nyassaland. The purpose of this forward movement is fourfold—viz.:

1. Circulation of information as to the mission.

2. Formation of local helpers' unions, for prayer as to the field, the laborers, and the funds.

3. To secure and assure fit candidates for the work.

4. To take charge of secretarial and financial work in connection with the mission.

Many eyes are now directed toward the speedy occupation of this neglected

territory ; and it is particularly noticeable that the importance of consecration on the part of candidates and believing prayer on the part of supporters is more than ever emphasized.

The International Geographical Congress, soon to meet in London, will have to construct a new map of Africa. The Dark Continent, large as it is, has adequate maps for only *one tenth* of its vast territory. Changes take place so rapidly that maps of yesterday are obsolete to-day. The new frontiers of Britain alone measure nearly ten thousand miles in length. The recent annexations make the speedy settling of vexed frontier questions on a scientific and fixed basis absolutely necessary. Italy has already changed the map of East Africa by her advance to Kassala, and French influence has been extending itself toward the head-waters of the Nile, and both in the Soudan and on the Gold Coast seems now in the ascendant. The Germans have begun surveys for their railway from German East Africa to Lake Tanganyika and the Victoria Nyanza. International disputes are inevitable without an accurate and accepted map which shall define the limits of territory. "*Good line fences make peaceful neighbors.*"

In the *Indian Standard* of April, 1895, is a severe arraignment of Principal Miller's lecture on "The Place of Hinduism in the Story of the World." This lecture was given before a large audience of graduates and students of the Madras Christian College, and is printed in the college magazine.

The editorial comments on this lecture are evidently reluctant, but severely condemnatory. The indictment against Dr. Miller is threefold : first, on the ground of a pantheistic tendency ; second, a Unitarian liberalism ; third, the inferential bearing on the Hindus and their duty.

We have not seen the lecture ; but if the criticisms of the editor are well founded, it is time that the Church which placed Dr. Miller in his high position should reconsider his appointment.

According to the *Standard*, he declares Hinduism to be the divinely ordained channel for emphasizing the "omnipenetrativeness of God" and "the solidarity of man," language which Spinoza might have used as well as Dr. Miller. As to the attitude of the lecturer toward Christ and the Christian faith, there is not one word as to His divinity, atoning work, or efficacy as a Saviour of sinners ; and the Christian system is held up as one full of error and evil, "Every section of Christendom believing in the corruption of all sections except itself."

Of course the inference is that Hindus have a sphere within Hinduism for the development of these grand conceptions of "omnipenetrativeness" and "solidarity," and if so missions become an intrusive and impertinent meddling proselytism.

It remains to be seen what Dr. Miller has to say to the *Standard's* criticism.

Missionaries' Sons.

Rev. Sereno E. Bishop, himself the son of a missionary, and knowing whereof he writes, has, in *The Independent*, made a noble defence of the sons of missionaries in the Hawaiian Islands, in answer to certain calumnious assaults recently made. He says :

"There are in those islands 55 sons of missionary fathers ; 27 of them live in Honolulu, 44 are members of the Congregational Church in good standing, and 31 prominently active. Not one of the 55 has been arrested for crime or been a slave to any form of vice. Nineteen have been graduated from American colleges, and several from law and medical schools, and all have received at least high-school education. Twenty-one are under fifty years of age, 20 between fifty and sixty, and 14 over sixty years of age. Of these, 6 are missionaries or ministers, 8 are on sugar plantations, 8 are cattle ranchers or farmers, 3 are merchants, 3 are physicians, 3 are practising lawyers, etc. Fifteen are in the Government service, from president, chief justice, down to department clerks. A few are wealthy

but generous ; 30 enjoy a comfortable income, depending upon their own exertions. Only 6 are in straitened circumstances, but of highly reputable character. Can 55 men be found among their detractors whose record can favorably compare with theirs ? To their fathers and these sons are the Hawaiian Islands indebted for their educated and Christian condition In liberality and Christian activity the Central Union Church of Honolulu, with its 500 members, sets an example worthy of being followed by churches in this country. The amount they do for their own and other islands of the Pacific is truly wonderful. Many of these sons left the islands for work in the United States, of which the late General Armstrong, of Hampton, Va., was a worthy sample. To the missionaries and their sons is the honor of making, in spite of the opposition of the native rulers, a Christian country out of the former degraded and wretched condition."

Minister Denby, who represents the United States in China, has given many testimonies to the character and work of the Christian missionaries in the Middle Kingdom. His latest despatch to the Department of State, at Washington, May 16th, may well be put alongside of the open assaults or covert attacks of enemies of the Lord's work, or hypercritics who would see only flaws and spots even in the sun.

Mr. Denby says in substance :

" No one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was ; now there are more than twenty charity hospitals, presided over by men of as great ability as can be found elsewhere in the world ; Dr. Kerr's, at Canton, is one of the great institutions of the kind in the world. The Viceroy Li Hung Chang has for years maintained at Tien-Tsin, at his own expense, a foreign hospital. In education, the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by those schools. They showed progress in a great degree. The educated Chinaman who speaks English becomes a new man. A long time before the present war the Emperor was studying English, and, it is said, was fast acquiring the language. Nowhere is education more sought than in China. The Government is to some extent founded on it. There is a Chinese imperial college at Peking, the Tung-Zoen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin ; also a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs.

" The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Adkins, translated a whole series of school readers. Reflect that all their benefactions come to the Chinese without much, if any, cost to them. Where charges are made they are exceedingly small, made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops.

" This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestant and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

" As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing ; that their lives are pure ; that they are devoted to their work ; that their influence is beneficial to the natives ; that the arts and sciences and civilization are greatly spread by their efforts ; that many useful Western books are translated by them into Chinese ; that they are the leaders in all charitable work, giving largely themselves and personally disbursing the funds with which they are intrusted ; that they do make converts, and such converts are mentally benefited by conversion."

Detractors and depreciators of missions might do well to scan the following summary of the work of William Carey :

The first complete or partial translations of the Bible printed in 40 languages and dialects of India, China, Central Asia and neighboring lands at a cost of $80,143 ; the first work and

vernacular newspaper in Bengalee—the language of 70,000,000 of human beings; the first printing press on an organized scale, paper-mill and steam engine seen in India; the first Christian primary school in North India; the first efforts to educate native girls and women; the first college to train native ministers and Christianize educated Hindus; the first Hindu Protestant convert, Krishna Chundra Pal, baptized in 1800; the first medical mission, of which that convert was to some extent the fruit; the establishment and maintenance of at least 30 separate large mission stations, besides Judson's great work in Burma, which resulted in the foundation of the American Baptist Missionary Society; the first private garden and society for the improvement of native and European agriculture and horticulture in India; the first savings bank in India; the first translations into English of the great Sanskrit epics, the *Ramayan* and *Mahabarat*, and the first translation of the Bible into Sanskrit, both being means of bringing the learned classes of India and the Gospel into sympathetic accord. The indirect results of the work of Carey or his beloved associates can best be expressed as the *Præparatio Evangelica*, which 50 years only after Carey's death has increased the Protestant native Church of India to a community of half a million of souls, who have more ordained pastors of their own than foreign missionaries, and who increase at the rate of 86 per cent every decade.

As an exchange remarks, May 8th ought to be a red-letter day in Japan. The sun rose on Perry's fleet anchored in Mississippi Bay on that morning in 1853. In 1857 our envoy, Townsend Harris (aided by his Dutch secretary, secured by the Rev. Dr. De Witt), concluded treaty negotiations in Yedo on that day. Thirty-eight years afterward, on the same date, Premier Ito, at Cheefoo, in China, ratified the treaty of peace which adds Formosa to the island chain of Japan, which now stretches from Arctic to tropic regions.

When a company of wounded Chinese soldiers were taken to the Red Cross Hospital at Tokyo, were taken care of there, laid on soft beds and provided with good food, they were astonished, and feared they were being fattened for slaughter. So little did they understand the charity and compassion which the Gospel of Christ teaches. This reminds us of one of the experiences of John Williams in the South Seas, when the Christian party, being victors, set a feast and fed all the captives taken in war, which so melted their foes that for sheer emotion they could not eat, and actually knelt at the tables and submitted to the God of their captors!

Rev. Dr. Henry Martyn Scudder, so well known for his work in India, and afterward in Brooklyn and in Chicago, died, June 4th, at Winchester, Mass., and leaves behind him a record of great service in manifold forms. He was one of the brightest, keenest men ever on the missionary field. Even the acute, astute Brahmans found their match in the ready wit and fertile resource of this missionary. Indeed, he had himself much of the best traits and characteristic subtlety of the Hindu mind. To the last he continued the warm friend and powerful advocate of missions. He belonged to a family, of remarkable characters and careers, whose names will not soon be forgotten. We hope a biography of Dr. Scudder will be given to the world. If the materials exist for an autobiography—that is, as Dr. Holmes used to say, what a biography *ought to be*.

Mrs. William Thaw, of Pittsburgh, forwards a copy of the "Constitution of the Westminster Society," which it is proposed to make the basis of an organization in various churches.

"The object of this society shall be to train the young members of the Church in the history, doctrines, and customs of the Presbyterian Church, to the end that the kingdom of the Redeemer may be advanced through the upbuilding of believers and the development of a true missionary spirit."

It embraces a missionary and religious committee, whose work is the study of missionary methods; the diffusion, by obtaining subscriptions or

otherwise, of missionary literature. They shall secure from the various boards such pamphlets as describe the work of the Church, both at home and abroad, and shall cultivate such a spirit as will lead them, if need be, to go into the work itself. They shall, with the co-operation and counsel of the pastor, have charge of the weekly prayer-meeting of the society, choosing the leaders and subjects. This committee shall, with the pastor, arrange for meetings to be held for special instruction, by the pastor or some member of the session, in the doctrines and government of the Presbyterian Church.

Rev. H. A. Robertson, of Erromanga, where John Williams was cruelly clubbed to death, writes of his recent trip around Erromanga, where he has been as a missionary of the Canadian Presbyterians for twenty years :

October 10, 1894.

Chrissie and I accompanied by a band of young men as carriers and a number of chiefs, elders, teachers, etc., have just completed a thorough visitation of every district round this large island. We walked every inch of the way except when carried over rivers. I settled six teachers, examined several schools, gave short addresses, taught new hymns, gave out books, had talks with leading men, roughly surveyed the country, and completed the census. There are only 1745 natives on the island, 897 males and 848 females. This time I took no notice of the natives who have gone in labor vessels, for they are as good as dead. I know exactly by name 1800 souls, and have visited them in their own villages. Our following, during the three weeks of our journey, was never fewer than *fifty*, and sometimes it ran up to *three hundred*, and one day there were *three hundred and fifty*. What a grand sight it was to look back as we journeyed over the winding path ! Women in their bright Birmingham prints, men in their shirts and trousers, and some with their Lavalava of calico round their loins, and the boys and girls with bright flowers in their black hair, and all carrying something. When we came to the teacher's house and church, where we were to sleep, his people met to shake hands with the missionary and his daughter, and then with *all* the people ! Then came the opening out of our clothing, etc., and later a supper of native pudding, baked fowls, drinking cocoanuts, and the never-to-be-omitted cup of hot tea, which with biscuit, sugar, and butter, we had brought with us. After our hammocks were hung and things made snug for the night, came a meeting in the church, which was packed, then the natives had supper, sang hymns, and chatted till eleven o'clock, then evening prayers in the different camps, and by daylight we were up, had a cup of tea, took a photograph of the group, and were off again, and so on each day till we got home. Chrissie walked 175 miles and I, 195, as I wanted to visit some inland villages, and she remained with the teacher's wife. My daughter is the *first* white woman who ever *walked* round Erromanga, and perhaps the only one who will ever attempt it, for it is a great undertaking for any woman. Next year, if spared, I intend to take two months over it, and thus be able to examine carefully every school. I have now 37 teachers on full pay. The Canadian Church provides for 30 of them. The teachers themselves provide for 2, both last year and this year, and the remaining 5 I have settled *on faith*. An Erromangan never betrays feeling, and in twenty-two years, except in their prayers, they have never expressed any word about our work for them, but their changed life and the glorious victory over heathenism, rendering life and property safe all over Erromanga, these are our reward, and above all God's precious presence and blessing. Mrs. Robertson has much improved in health since June; until then she spent most of her time in bed, but now is up all day, able to attend to many household duties.

The Man of the Book.

When, in 1853, a rebellion broke out in the region around Amoy, and all Europeans were in danger of their lives, and when no other European would venture out among the rebels, William C. Burns was free to go where he liked. "*That's the man of the Book,*" they would say ; "he must not be touched." The Lord was with him, because he so magnified His word, and the freedom he enjoyed was itself a convincing testimony to his character as a disciple. What says the first Psalm of him whose delight and meditation centre upon the law of the Lord ? "*Whatsoever he doeth shall prosper !*"

Those who bury the Lord's money in stocks and real estate and various worldly luxuries would do well to read what John Wesley said at the close of life, after having served God and the Church between sixty and seventy years: "I am pained for you who are rich in this world. Do you give all you can? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do not you know that God intrusted you with that money for His work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. 'What shall I do, then?' Lord, speak to their hearts, else I speak in vain. Leave them enough to live on, not in idleness, but honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave £10,000 or ten thousand boots and shoes? Haste! haste! Send all you have before you go to the better world."

The Rev. F. B. Meyer, of London, tells of one whose income is $10,000 per annum, who lives on $1000 and gives the remaining $9000 to the cause of foreign missions; another, whose income is $10,000, who lives on $1200 and gives away the remainder. A governess who earns $500 gives $250. Another, who has a comfortable competence, remains in business, all the profits of which he gives. This is truly laying up treasure in heaven, and although their earthly wealth may not amount too much, they shall be rich as princes when they have gone to the "great beyond."

Any interest in missions that is no deep enough to incite to and inspire *giving* is spurious. We have heard of an old lady who would not give any money, but who always went to missionary meetings to "*give her countenance*" to them! And an old negro, who was an officer in a church of colored people in Princeton, N. J., once prefaced the collection with a few words to the people, in which he remarked that he had noticed a good deal of "bowin' to de plate, but dat bowin' to de plate would not fill de plate!"

Didn't Believe It.—Bishop Whipple, of Minnesota, says that the Dakota Indians once held a war dance near a mission house. He went to Wabasha, the chief, and said: "Wabasha, you asked me for a missionary and teacher. I gave them to you. I visit you, and the first sight is this brutal scalp dance. I knew the Chippeway whom your young men have murdered. His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears His children cry. He is angry. Some day he will ask Wabasha, 'Where is your red brother?'" The old chief smiled, drew his pipe from his mouth, and said: "White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says, 'Good white man! He has My Book. I love him very much. I have a good place for him by and by.' The Indian is a wild man. He has no Great Spirit Book. He kills one man, has a scalp dance. Great Spirit is mad, and says, 'Bad Indian! I put him in a bad place by and by.' Wabasha don't believe it!"—*New York Tribune.*

No one can read Mrs. William Booth's life, published by Revell, without wishing it were not spread through two great volumes, octavo, with 700 pages each. Nor can one read the thrilling story of the "Mother of the Salvation Army" without being reminded of the well-known and heroic woman who was called to account for her evangelistic activity in the Baptist field in Burma. "Were you ever ordained to preach?" asked the committee. "No; but I was *foreordained* to preach the Gospel to the unsaved," was the answer.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

London Missionary Society.

—Lord Plunkett, Archbishop of Dublin, at a centenary meeting of the Dublin auxiliary of the London Missionary Society, remarked: "I dare say that we shall all agree in this, that if anywhere there is to be found a meeting-place where members of different denominations may find a standing ground together it is on the platform of the mission field. I remember having had a conversation with a Presbyterian clergyman in the north of Ireland. He was a Protestant of a pronounced type—an out-and-out Protestant, and no mistake—and yet that clergyman told me that, when amid the darkness of heathendom in some far-off land, he met with a Roman Catholic missionary serving in all sincerity and singleness of mind, and with much self-sacrifice, to promote the kingdom of Christ along the lines dictated to him by the Church of Rome; that he, this clergyman of whom I speak, this Protestant clergyman, this out-and-out Protestant clergyman, yet felt himself drawn to his Roman Catholic brother by ties of common sympathy such as he had never felt toward him had he come in contact with him under other circumstances here at home; and if this be the case as regards our relationship to a church between which and our own there are divergencies of such vital and tremendous import, should it not be the case among those who, as I have more than once made bold to say from this platform, have among them many differences which I do not desire to minimize, yet, as I believe, are agreed in all the real essentials of the Christian Faith?"

—"Notwithstanding 'wars and rumors of wars,' all the religious work of the Malagasy Christians is, as yet, carried on without any interruption. Very hearty and earnest services were held at the end and beginning of the year, and stirring addresses given both by missionaries and native pastors. It is very touching to hear the prayers offered by the Malagasy, not only for themselves and for God's protection against their enemies, but also for the French; even the escort which left soon after the special commissioners' departure were specially remembered in a way that I fear many English Christians would hardly have done. Defective as Malagasy Christianity is in many ways, the people here have certainly learned some of the essential lessons of the Gospel; and the absence of revengeful feeling, notwithstanding the many provocations they have received, is certainly very marked. Yet for all that it seems certain that the best people will rally round their queen and fight to the last if the interior is invaded."

—The Rev. W. E. Cousins says in *The Chronicle*, speaking of Madagascar: "Of the 1300 native congregations under our care not less than 803 are in the central province of Imerina. Here our work was begun three quarters of a century ago (1820); and here, as the result of long-continued and well-sustained labors, the majority of our churches are to be found.

"Our work in Madagascar is essentially the care and guidance of converts. Indeed, from the reopening of the mission in 1862 we have always worked mainly among a professedly Christian people. In developing and guiding the existing congregations we have, indeed, been the means of attracting and winning thousands of heathens; but the organized churches have themselves been the great attractive force.

Only indirectly have the missionaries in Imerina had to deal with the heathen as such. But they have, nevertheless, had the happiness year by year of seeing how God uses His churches as a true missionary agency for spreading the light, and for drawing men away from the superstition and impurity of heathenism. The organized churches are still the great instruments for extending Christ's kingdom ; and all that tends to strengthen and develop church life hastens on the day when the whole of Madagascar will be indeed a Christian land ; and, on the other hand, all that tends to break up or to hinder their work seems to us calculated to retard, at least for the present, the extension of Christ's kingdom in the island.

" Christian churches are to-day one of the most prominent and easily recognized forces in the land. Religion no longer hides its head in the depths of the forest or in the caves of the earth, but buildings set apart for worship and schools erect their heads boldly in the most conspicuous positions. In and around Antananarivo this fact forces itself upon the notice of a traveller. The four stone memorial churches of our own society, the cathedral of St. Lawrence—belonging to the Anglican Mission—and the great Roman Catholic cathedral are one and all well-built and imposing structures. These and other public edifices in the capital tell their own tale, which is also confirmed by the districts around. Any one standing on the higher parts of the city may count well-built village chapels by the dozen. Indeed, almost every village around Antananarivo has its Protestant place of worship.

" These ' houses of prayer,' as they are called by the natives, are on the whole well attended. The Hovas are a religious people. The Sunday morning is ushered in by the church-going bell, and the streets of the capital are crowded before and after service time by hundreds of neatly dressed worshippers. Even casual visitors are struck with the air of order and quiet that reigns on Sunday in the ' great Hova city ; ' and in this general observance of the day of rest we have a clear indication of the hold the Christian religion has taken on the people.

" If we enter with these church-going crowds we shall usually find good congregations met for worship. The men will all be seated on one side and the women on the other. This is the universal practice in Madagascar ; and it has arisen, I think, not from any rule laid down by missionaries, but from native feelings of propriety.

" The visitor will soon find that the Malagasy are a music-loving race. Much of the singing is really excellent. The voices are musical and the parts are well sustained, though the style of tunes most popular, many of them of native composition, does not always commend itself to our taste. The singers occupy a prominent position near the pulpit, and are considered by themselves and others as very important functionaries. Occasionally they cause trouble, as I understand singers have been known to do in more advanced communities. Some time since I met a native pastor from the country, and on my asking him about the progress of the congregation in his village, he said : ' Oh, we are doing well now. Those singers cause us no more trouble ; we punished them for their insubordination by making them stand with heavy stones upon their heads '—Dante's purgatorial punishment for the crime of avarice.

" Malagasy congregations, and especially Antananarivo congregations, are generally well behaved, and the people listen with attention and interest to the sermons either of missionaries or of their own native ministers. Public speaking is an art in which many excel, and the man who has the gift of uttering apt and well-chosen words exercises great influence for good.

" The strength of our Protestant services is the supreme place which is given to the reading and explanation of God's Word. Bible-teaching has always held a prominent place in our

work, and the open Bible is the glory of our churches. Protracted labor has been expended on producing a standard translation—Protestant missionaries of all the societies having, under the superintendence of the British and Foreign Bible Society, spent eleven years on this important work. The 2000 Protestant churches now existing in the island have as their most cherished possession, as their perennial fountain of healthful teaching, and as their shield against all the wiles of error, this carefully considered version of the Holy Scriptures.

"Much activity is manifested by the various congregations, and a healthy interest in church affairs exists among the people. A very strong democratic spirit prevails, and any one from within or from without, missionary or native, attempting to 'dictate to the Church' (*mandidy fiangònana*) soon finds he has to reckon with a spirit of sturdy independence.

"Great interest is taken in the discussion of church business; but I notice that nothing draws so many as the knowledge that some personal matter will come up, possibly some case of discipline. I have known very happy and helpful church meetings in Madagascar; but I have also been present at some in which party feeling ran high, and the feelings and tongues of the people were both unduly excited. A year or two since I attended a meeting in a country church where some difficulty had arisen about the choice of a pastor, and I found the village almost in a state of riot, bludgeons and long knives having been brought by some as aids toward the settlement of a question that had evidently caused strong party feeling. Happily the discussion of the matter in question was postponed *sine die*.

"A growing spirit of liberality is noticeable among our people. Remembering that a dollar means to an ordinary Malagasy about as much as a sovereign does to the average Englishman, and that threepence or fourpence per day would be the usual wages of a laboring man, it is a fact full of encouragement that no less a sum than £7336 was raised in 1894 for church purposes. . . .

"The missionary spirit is certainly growing, . . . and many among the Hova Christians are deeply in earnest in the attempt to win the whole of Madagascar for Christ. . . .

"The coming war may, it is feared, check much of this growing activity for a time. Disorganization and confusion may be caused in many districts if the French persist in their attempt to obtain by force what they have not been able to gain by milder measures. But I do not for a moment believe that these Protestant churches of Madagascar will be turned away from the faith they have accepted. The conservatism of the people, which sometimes proves a hindrance to the plans of an earnest and enthusiastic missionary, will in this matter be a strength to the churches. But above all else the knowledge of Holy Scripture possessed by the people, the way in which the Bible has rooted itself in their reverence and love will now prove their safeguard. Roman Catholic missionaries have nothing to offer that would take the place of the free, healthy church life they now enjoy, and of the supreme place the Bible has taken in all their services and in the development of their religious life. We may be prepared to hear of changes in Madagascar, perhaps even of temporary retrogression, of work interrupted, of schools broken up, of churches discouraged. The war may cause many evils such as these; but looking at the character of the people, at the way they have borne severe trials in the past, at the condition and work of the churches to-day, and, above all, looking upward to Him who is the Guide and Defender of His people, we cannot, I think, include among the evils to be feared any large measure of departure from the simple, Bible-nourished Christian faith which has now for so many years existed among the Malagasy people."

Africa.

—"Sharp as a knife, but kind as a mother," was the witness borne by the people of the Pokomo Mission, in East Africa, when they heard that the founder of the mission, Ferdinand Würtz, had just died at Marseilles.

"The attitude adopted by France in its positions toward Protestant missions"—more properly toward English, American, and German missions—"supplies the *Allgemeine Missions Zeitschrift* with a mournful vaticination anent the prospects of West African evangelization. The republic, unhappily for Protestant effort, has received the lion's share in the partition of West Africa, a share emphasized by the latest Anglo-French delimitation of the Sierra Leone frontiers, in which Sierra Leone sacrifices its political ambition to the security of its existing commercial interests. Taking as West Africa the coast from Senegambia to Angola, with an indefinite interior boundary, we find, according to the *Evangelische Mission*, that the Roman Catholic power has, in proportion to its extent of coast line, largely exceeded the Protestant during the last ten years. The religious attitude of France is, therefore, the more unwelcome, especially as not being seriously shared by Portugal, Spain, or Belgium. In Fernando Po the Primitive Methodists continue their labors; in Angola the American workers remain apparently unmolested; in the Congo Free State, theoretically *interkonfessional*, though practically under Roman Catholic control, Protestant missions are yet tolerated, whatever uncertainty, born of possible economic changes, may lie around their future. But from the French spheres of influence foreign workers, on various trivial pretexts, are being steadily ejected. True, the Paris Evangelical Mission has hitherto been permitted to offer substitutes, yet a larger contribution than that available from the 650,000 Protestants of France is requisite for the needs of its colonial empire."—*Church Missionary Intelligencer.*

Therefore, although these missionaries are not ejected as Protestants, but as foreigners, the practical result is likely to be the same as if they were.

—"The bishopric of Nyassaland, vacated by Bishop Hornby, has been accepted by Archdeacon Chauncey Maples, who has been laboring in the Universities' Mission for fifteen years or more. His name is familiar to all friends of that mission. It is difficult to think of any man whose qualifications for the post are so obvious."—*Church Missionary Intelligencer.*

—Herr Seeger, in the *Calwer Missionsblatt*, remarks that we all our lives have been receiving moral and spiritual truth by pailfuls, and are disposed to pour it out upon the heathen by pailfuls, unmindful of the fact that we spill the most of it, that they are only capable of receiving it by drops. We ought to learn, he says, that in this matter less may be more.

—It is frequently said that no living man can read Eliot's Indian Bible. This, however, is an error. We have been informed by J. Hammond Trumbull, Esq., the eminent Algonquin scholar, that he finds Eliot's Bible, from the greater familiarity of its dialect, a good stepping-stone to remoter forms of the Algonquin speech.

—Dr. F. M. Zahn remarks, in the *Allgemeine Missions Zeitschrift*, that it might almost seem as if "a spirit from the Lord" had gone out, portraying Africa in such alluring colors to the Christian nations that, in spite of themselves, they have to strive for its appropriation. "We Germans, none too well supplied with earthly wealth, find ourselves laying out marks by the hundred thousand on the sandy stretches of Southwest Africa, and millions yearly on the savannas of East Africa. The Belgian king is possessed with a costly fancy which drives him to the laying out of enormous sums on the Congo Free State. He has already spent some $5,000,000 on it, and still goes on spending, although it brings in yearly $400,-

000 less than it cost. Belgium itself, which has finally taken the State off the hands of the king, seems to be equally profuse with its money. France, too, out of her great wealth, easily spares 30,000,000 francs to free Africa from the tyrant of Dahomey, and grants 65,000,000 francs for the unhappy end of subduing the Hovas." And lives are spent as unhesitatingly as treasure.

—It appears that Father Vaughan, the brother of Cardinal Vaughan, is much disturbed, as well he may be, that atheistic France is likely to overmaster Christian Madagascar. The Hova Government is Protestant, it is true; but this eminent priest justly accounts this religious difference, important as he would doubtless esteem it in itself, as a small thing compared with the difference between a thoroughly Christian government and a thoroughly infidel government, such as he says the French would infallibly establish. He sees the heroism of a Christian Judith in the queen, who, in her own chapel, exhorts her subjects not to despair of Divine help against this mighty foe. Where the right is, it is easy to see. The Jesuit Cauneque, as we have seen, himself a Frenchman, pronounces the pretentions of France unwarranted.

English Notes.

BY JAMES DOUGLAS.

New Guinea.—The Rev. W. G. Lawes reports the baptism and reception into the Church of 68 candidates, many of whom are old scholars, who for a time had left the mission—the fruit from old sowing. He describes them as "earnest and sincere" and as "coming from all parts of the three villages of Port Moresby."

Mr. Dauncey has also an encouraging experience to relate. Speaking of a recent visit to Kivori, he says, "The two New Guinea teachers are working well and seeing the result of their labors." After examination, Mr. Dauncey baptized 34 adults. "I would like a few more days' work like this" is a natural wish on his part.

China.—The Rev. Jonathan Lees, of Tientsin, has received a most pathetic letter, signed by representatives of the churches in the Leusan district. "They themselves likened it to the cry from Macedonia in St. Paul's vision—a cry for teachers and guidance. Would that we could do tenfold more than they ask! Alas! we cannot do that. Yet the whole country thereabouts has been open to us for years, and any worthy effort might have won thousands for Christ. But what are the two or three men we could send them in view of their dense ignorance and many needs? Oh, that God would raise up some native apostles! While we are very slowly training the few preachers, the people are dying without hope." "Here," he concludes, "is something for our English friends to pray about."

Hong Kong Medical Mission.—Much satisfaction is expressed at the prospect of the return of Mr. J. C. Thomson, M.D., to resume the superintendence of the medical mission of Hong Kong. Mr. Thomson is a native of Lockerbie, Scotland, and at a valedictory service held there recently he urged his townsmen to consider whether the time had not come for them to fall into line with the forward movement in missions that is now being proclaimed by nearly all the great societies. Men talked of expecting great things of God. God expected great things of men. The failure is that we are so slow to work out what God works in.

The Story of My Conversion.—From a lengthened statement of the story of his conversion, supplied by Atul K. Nag, who says, "I was born of Hindu parents, and I am a Bengali by race," we make the following significant extract: "I did not become a Christian for any worldly gain—not to obtain a situation, for I was already an independent man; not that I might marry an English or an accomplished wife, for I had already a wife who came out with me, thinking

it fit to cast in her lot with me, although she was not then a Christian; not for the sake of English food, for as yet I have not been able to take flesh, having a natural aversion to it (not that I have any prejudice against it), and I still live upon a genuine native diet. I mention these things, not to make a parade of them, but to show such of my readers as may ascribe all sorts of unkind and evil motives to one who wishes to come out and become a Christian, that it is the love of Christ alone which constrains him to follow Christ."

Mongolia.—Much interest attaches to the testimony of the Rev. W. E. Macfarlane, with respect to the undying influence of that devoted servant Gilmour, in the unpromising field of Mongolia. Mr. Macfarlane, fresh from that land, speaks of Gilmour as having, by his self-denying labors, paved the way for other missionaries. He points out that while formidable obstacles to the reception of Christian truth exist there, from the stolid indifference of the Mongols and the immense number and power of the Lamas, yet the laborers in that sterile soil looked forward confidently to the dawn of a brighter day for Mongols and Chinese alike.

Christians at Wei-hai-wei.—It is interesting to find that in this fortified quarter, recently captured by the Japanese, a little work for Christ has been proceeding. The evangelist there was formerly a dominie, having reached that appointment through having proved his unfitness for anything else—a method now obsolete in the West. When serving as a schoolmaster in Ning-hai, he was spoken to by a Christian Chinaman about Jesus, but, by way of answer, said he wanted no foreign religion. "But Jesus can save you from your sins!" The idea took hold on him, and thinking a Saviour from sin might have something to offer him, he took a New Testament home and read it far into the night. It brought him to Christ, and since his conversion he has been trying to lead others to the Lord. He is now at Wei-hai-wei, keeping a food shop and evangelizing; some soldiers have been his trophies there.

Wesleyan Missionary Society.—The General Committee have agreed to the immediate occupation of Buluwayo, Mr. Eva commencing work there pending the arrival in the country of Mr. Shimmin and the new missionary.

Cape Hayti, Hayti.—A new chapel has been erected at a cost of $7400. Only a debt of $300 remains. "Best of all," writes Mr. Picot, "the new chapel, which seats 320 persons, is full of worshippers, and already we have had several conversions to God in it. The old chapel is now used as our day school."

"Kwang Tung; or, Five Years in South China."—This is an interesting work by the Rev. John A. Turner, who spent five years as one of the Wesleyan missionaries in South China. Since 1842 the number of Protestant communicants has risen from the unit 6 to 40,000. Despite all discouragements, Mr. Turner holds that we have "as much reason to believe in the final conversion of the great Chinese Empire to Christianity as any missionaries in any non-Christian country ever had."

Baptist Missionary Society—Makunda Das, of Orissa.—The Rev. Thomas Bailey, of Cuttack, Orissa, reports the death of Makunda Das, to whom he pays an affectionate tribute. Makunda Das occupies a foremost place as a writer of beautiful hymns, and probably as long as the Oriya language continues, his hymns alone will cause his name to be gratefully remembered. His contributions to Christian literature have also been widely read and have done immense service. This especially applies to a non-controversial tract entitled "What is Christianity?" the object being to furnish an exposition of Christian doctrine and practice. As a preacher Makunda Das had a profusion of tropes and figures. His language was glowing rhetoric. With him it was natural to be ornate, and, we may

add, intense. He could not stoop to note interruptions or objections at the time, but moved on swiftly in his course like a ship with full canvas under a stiff breeze. In December last he preached, for the last time, a spirited sermon on the nature of true conversion, "For this my son was dead and is alive again." After serving well his generation he has departed in the sixty-seventh year of his age.

THE KINGDOM.

—"What shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where He is not, and take Him with you," was the venerable bishop's reply.

—The day is long past when any except the ignorant and prejudiced speak of foreign missions with a sneer. The century now drawing to a close has no prouder laurel than that which it wears as distinctively *the* century of missionary effort and progress recorded in the evangelization of the world.—*Harper's Bazar.*

—Two Bavarian missionaries belonging to the station at Killalpaninna, in Central Australia, were sitting chatting with the Christianized aborigines after the midday meal, when the conversation turned on their state before their conversion, and it was asked if any of them had ever committed a murder. It turned out that out of the nine who were present only one had never killed a man, and that only because he was too cowardly; but he had helped at the murders of others.

—Did he say it? Or, what is far more to the purpose, is the allegation true? John Wanamaker is reported to have remarked: "It is the hardest thing in the world to find a clean, strong, healthy, earnest, upright young man."

—The lines of no two human hands are exactly alike. When a traveller in China desires a passport, the palm of the hand is covered with fine oil paint, and an impression is taken on thin, damp paper. This paper, officially signed, is his passport.

—Dr. Bonar, the author of many hymns, dreamed that the angels took his zeal and weighed it, and told him that it was excellent, for it weighed exactly 100, which was all that could be asked. He was greatly gratified at the result. Next they wished to analyze it. They put it in a crucible and tested it in various ways, with this result: 14 parts were selfishness, 15 parts sectarianism, 22 ambition, 23 love to man, and 26 love to God. He awoke humbled, and determined on a new consecration.

—Some years ago a missionary in Burmah came to a village where the rats had destroyed the rice crop. A deacon of the church brought him a large offering to help carry the Gospel to the Karens in a remote region. The missionary, seeing the destitution in the village, objected to taking the money; but the deacon said, "Take it; we can live on rats, but the Karens can't get along without the Gospel."

—Hundreds of young men annually leave our shores as cadets. All their friends rejoice when they think of them bearing the commissions of our queen. When any dangerous expedition is planned by government, more volunteers apply than are necessary to man it. On the proposal to send a band of brave men in search of Sir John Franklin, a full complement for the ships could have been procured of officers alone, without any common sailors. And what thousands rushed to California, from different parts of America, on the discovery of gold! How many husbands left their wives and families! How many Christian men tore themselves away from all home endearments to suffer and toil and perish by cold and starvation on the overland route! How many sank from fever and exhaustion on the banks of the Sacramento! Yet no word of sacrifices there. And why should we so regard all we

give and do for the Well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish.—*David Livingstone.*

—It is figured out that the Christian churches of America give on the average one sixty-fourth of their ordained men to foreign missionary work; that it takes 7862 church-members to support one foreign missionary, and that the average giving per member is but 40 cents.

—An extra cent a day from each one of 15,500,000 Protestant Evangelical church-members in the United States would add $56,575,000 a year to the Lord's treasury. Only an extra cent a day is required. The First Church at Newton Centre, Mass., has an Extra-Cent-a-Day Band, which has raised on the average $359.20 every year for the last five years, in all $1796, of which it has given one half to the American Board and one half to the several home missionary societies.

—The Synod of Missouri has agreed to send to the foreign field five of the young men who had offered themselves to the Board, and whom it was unable to send on account of lack of funds. A telegram to the Assembly on the last day of its session from the synod announced that $3500 was pledged, and that it would be made $5000.

—We are wont to pity the poor missionaries for their trials and hardships, while we envy the secretaries because of the ease and honors which fall to their lot; but Dr. Jessup, having been a missionary in Syria during all his life, and having acted as secretary for six months, claims to be ready to endure the hardest trials of the foreign position rather than the nervous strain and excitement of the secretary's chair.

—Ignorance and superstition, original sin and total depravity do not constitute the source of all missionary trouble. By no means; for in China Christian scholars find it impossible to agree upon the best word to use to express the Divine name, while in portions of India the translators are as sorely put to it to decide whether to choose *taslis* or *salus* in the Urdu speech as the equivalent for our term trinity.

—The *Deutsche Kirchenzeitung*, of Berlin, has computed, on the basis of the latest scientific and statistical sources accessible, a table showing the distribution of the human family according to religion. The population of the earth is as follows:

Europe	381,200,000
Africa	127,000,000
Asia	854,000,000
Australia	4,730,000
America	133,670,000
Total	1,500,000,000

The leading religions are represented by the following figures:

Protestant Christians	200,000,000
Roman Catholic Christians	195,000,000
Greek Catholic Christians	105,000,000
Total Christians	500,000,000
Jews	8,000,000
Mohammedans	180,000,000
Heathens	812,000,000
Total non-Christians	1,000,000,000

WOMAN'S WORK.

—"Twenty-five years ago," says Dr. Booth, "permission was asked to put something in the report on foreign missions concerning the women, and I was told that I might say a word with reference to employing them as *medical* missionaries."

—In *Regions Beyond* for April there is a statement to this effect: "The women of Great Britain and Ireland are sending to their sex, by means of 12 different organizations, 770 European women, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2000 native helpers, and manage 900 schools, in which branch of their work 64,400 are brought under Christian teaching, while it is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic zenana and medical work."

—Rev. A. C. Good writes this of the lot of women among the Bule of West Africa: "Although the garden may be a mile from town, no effort is ever made to improve the road, which often passes through swamps, along the bed of streams, or over fallen logs and brush. Over this road she must carry a big basket of firewood, day after day, as she returns from her work. Later, she must add to this load the daily supply of food for the family and guests. Then a big jar of water must be brought from the stream."

—The Baptist women are able to make this report: "Work is carried on by 114 missionaries, 63 of whom are representatives of our own society, and 51 other missionaries of the Union, 142 Bible women, 539 native teachers. Our appropriations have aided 434 schools with 10,238 pupils, reporting 611 baptisms."

—Two hundred pulpits in London on a recent Sunday were occupied by representative women, drawn to the great metropolis by the International Convention of the Woman's Christian Temperance Union. Ignored by most of the London journals, this assembly, nevertheless, was one of far-reaching significance and intense interest. Australia, America, India, and Continental Europe were fully represented.

—At the recent anniversary of the London Missionary Society, speaking of what her sex had done in co-operation, Mrs. Matheson stated that "65 women are actively engaged: in India, 33; China, 21; Madagascar, 6; South Africa, 1, and the South Seas, 4, besides a large staff of Bible-women. She also mentioned that the gifts from native Christians in China reached a larger total than was received by any other society, and then asked, in comparison with that fact, where were the self-sacrifice, earnest pleading, and sacrifice of the churches at home?"

—For some reason our Christian women do not unite in missionary societies, each one of which shall represent the sex throughout the entire denomination, but rather, for the most part, only such as dwell within certain subdivisions of the Union. Thus, within the Presbyterian Church are found no less than 7 woman's boards.

—The Presbyterian women sustain in Alaska 8 schools with 37 teachers; among the Indians, 24 schools with 140 teachers, and reaching no less than 31 tribes; among the Mexicans, 27, with 57 teachers; Mormons, 30, with 84 teachers; mountain whites, 25, with 77 teachers: a total of 114 schools and 395 teachers.

UNITED STATES.

—According to Mr. Mulhall, this is the most favored of nations. Thus, the United States possesses "almost as much energy as Great Britain, Germany, and France combined." "An ordinary farm hand in the United States raises as much grain as 3 in England, 4 in France, 5 in Germany, or 6 in Austria." "Our annual expenditure for schools is 3 times that of Great Britain, 5 times that of France, and 6 times that of Germany." "No nation ever before possessed 41,000,000 instructed citizens." He estimates that in 1890 our wealth was $65,037,000,000, or an average of $1039 to each inhabitant.

—The last annual volume of *Appleton's Encyclopædia* supplies a list of gifts and bequests in the United States exclusive of "the ordinary denominational contributions for educational and benevolent purposes, and State and municipal appropriations to public and sectarian institutions." It includes those for public purposes, such as schools, academies, hospitals, homes, libraries, etc. In 1894 the amount bestowed was $32,000,000; in 1893 it was $29,000,000. This great sum includes only gifts and bequests of $5000 and upward.

—The *Epworth Herald* takes note that "within a few weeks" some 15 colleges, from living donors, have received gifts varying in size from $20,000 to $1,300,000, and aggregating nearly $3,000,000.

—The Baptist Home Missionary Society, which ended its year with a debt of over $100,000, has met with unexpected relief. At the anniversary at Saratoga it was announced that since the books of the former year were closed, a legacy from the Cook estate had been received, a legacy of $10,000 from the Stearns estate, and one from the Sampson estate amounting to $87,000.

—The Springfield *Republican* indicates the extent to which New England is being transformed by the following fact: "The increase in foreign population in the small New England towns is instanced in Hinsdale, N. H., where the census of school children recently completed shows a total of 185 of American and 186 of foreign parentage. Nearly two thirds of the children of foreign parentage are of French descent."

—Presbyterian home missionaries preach the Gospel in about 30 languages and dialects; and 227 of those of the Congregational Home Missionary Society employ tongues other than the English.

—Rev. E. P. Cowan, of the Presbyterian Board, states these encouraging facts concerning the Freedmen: "There are among them 25,000 public-school teachers, 57 college presidents, 500 theological graduates in the ministry, and 2500 other men who have studied for one or two years in theological seminaries and are now preaching; 400 physicians practising, one of them editing a medical and surgical journal; 300 lawyers, graduates of law schools; 65 dentists and 65 pharmacists. There are 200 newspapers and 4 magazines edited by colored men. In 1892 the colored people contributed $300,000 for education, and paid taxes on property valued at $274,000,000; 100 books on poetry, biography, religion, science, and general literature have been written by colored men; essays, poems, and other articles have been published in the leading magazines of the country; 4 banks and 37 building and loan associations are also conducted by them."

—Rev. J. P. Williamson writes, in a late *North and West*, of "Our Twentieth Church Among the Sioux Indians," which is located in the Lake Traverse region. Some 200 copper-colored saints were present at the organization, and among the "exercises" was a feast, at which 4 fat beeves constituted the *pièce de résistance*. Five members joined by letter, and 10 on confession.

—The General Assembly of the Presbyterian Church voted to make an effort to raise $1,000,000 as a quarter-century memorial of the union of Old School and New School, the first contributions to which shall be used to wipe out the debts on all the boards. It was recommended that the beginning of the effort be made in connection with July 4th memories, and a committee of 30 was appointed to have in charge and to push the movement to success.

—The total contributions to the benevolent agencies of the Presbyterian Church for the last twenty-five years, as reported in the minutes of the General Assembly, were as follows:

Home Missions	$15,320,520
Foreign Missions	13,526,844
Education	4,424,054
Publication and S. S. Work	1,538,836
Church Erection	2,618,723
Relief	5,207,155
Freedmen	1,953,960
Aid for Colleges	1,813,558
Sustentation	902,776
Total	$47,306,426

In addition to the contributions to the boards, the churches gave the sum of $24,280,002 to miscellaneous benevolence, and $192,044,780 to congregational support; a grand total for all contributions of $263,631,208, or an average of $10,500,000 per annum.

—Within twenty-five years the American Board has established 11 colleges (3 of them for women) in foreign lands, and 7 theological seminaries.

—At the end of the fifth week after Easter, Lenten offerings had been received by the Episcopal mission board from 1958 Sunday-schools, and amounted to $46,188, an average of $23.58 from each school. During the corresponding term in 1894, $31,033 was received from 1508 Sunday-schools, an average of $20.57 from each.

—Bishop Thoburn, with 7 or 8 others fresh from heathen soil, is to conduct a missionary campaign of six months' continuance, and in eager quest of missionary funds. Alas! that so much vigor must needs be expended upon the saints at home to rouse them to do their duty.

EUROPE.

Great Britain.—According to Rev. J. M. Eppstein, there are no less than 160 Israelites in holy orders in the Church of England, who have either been converted or else are the sons of parents who have been converted.

—The China Inland Mission was founded in 1865 by Rev. J. Hudson Taylor, and as to character, is evangelical, interdenominational, and international. Upon its staff are 634 foreign missionaries, including associates, and 366 native helpers. The stations number 112, with 108 out-stations, and are located in 14 provinces. Over 4500 members are in fellowship with 134 organized churches.

—The Presbyterian Church of England has 50 stations in Amoy, 29 at Swatow, and 36 in Formosa, with others also in Hak-ka and Singapore, with a total Christian native membership of 7780. There are 56 European agents on its staff, 22 of whom are women, in addition to the wives of missionaries; and the native evangelists number 117. The total income for last year was returned at £19,629 ($98,145).

—The United Presbyterian Church of Scotland reports 150 trained agents in the foreign field, with about 750 native helpers; 116 full congregations and 170 congregations in embryo, with almost 20,000 members. "While the average increase for the last fourteen years has been 682, last year shows the memorable figure 777."

—The Free Church of Scotland has sent forth 28 medical missionaries with a full British qualification, of whom 5 are women, and supports 2 native missionaries, at Madras and Thana, making 30 medical missionaries in all. Besides these, at Blythswood and other stations, chiefly in Africa, simple medical cases are attended to by the missionaries and their wives. About 120,000 cases, surgical and medical, were treated by 17 of the missionaries who have reported, besides the large number of women dealt with by the surgeons and physicians of their own sex at Madras and Nagpoor, and the many relieved unprofessionally. At least 150,000 men, women, and children, sufferers of all Asiatic and African races and creeds, annually receive healing and sympathy, and have the love of Jesus Christ preached and read to them in our Church's dispensaries and hospitals, in zenanas, and in the tented camp.—*Free Church Monthly.*

The Continent.—A Protestant missionary at Oporto writes that Roman Catholic parents are constantly applying to him to take charge of the education of their children, assuring him they would rather let the children run in the streets than hand them over to the Jesuits. In Roman Catholic countries the people know exactly what the priests are about, and that whatever schools exist are simply maintained for extending the dominion of the Church and undermining the liberties of the people. The Roman Church is, in the judgment of those who know it best, "a great conspiracy against the liberties of mankind."—*Indian Witness.*

—The report of the Rhenish Missionary Society has just been published. This society employs 100 European missionaries in its various stations in Africa, New Guinea, the East Indies, and China. The greatest ingatherings

have been in Sumatra, where a Christian community of 30,000 Battas has been formed in 13 years. New tribes of heathen are constantly asking for teachers and preachers, and 60 young natives are studying for the work of evangelists.

—The Basle Missionary Society has published some encouraging statistics of its operations in India, China, the Cameroons, and the Gold Coast. In the last-named field the Gospel has become a mighty power, the number of Christians (13,036) having doubled during the last decade. In India the mission has 23 stations, with 11,903 converts; in China the converts number 4071, and in the Cameroons, 1103, making a total of 30,200 Christians under pastoral care.

—Twelve months hence it will be nine hundred years since Iceland was evangelized by Scandinavian missionaries. In 1530 the Reformed faith was introduced, and to-day the population of 75,000 are Protestants. The Pope had the satisfaction, last Easter, of sending 2 Roman Catholic missionaries from Copenhagen to say mass, a service that has not been performed in the island for three hundred and sixty-five years. The only Roman Catholic family in the island is that of the French consular agent, who resides at Reikjavik.—*L'Eglise Chrétienne.*

ASIA.

Islam.—A special collection for the debt that oppresses the Presbyterian Church, and hinders it in its work of foreign missions, was taken in the little native church in Tripoli, Syria, at the preparatory service before their communion in March. It amounted to 1219 piastres. That sum is equivalent to about $50, and was probably contributed by less than 50 donors.

—The annual catalogue of the Syrian Protestant College at Beirut shows the total number of students to be 262, of whom 127 are in the preparatory, 64 in the collegiate, and 71 in the medical department. In the collegiate department there are 38 freshmen, 18 sophomores, 6 juniors, and 2 seniors; in the medical department 17 pursue the course of pharmacy, 21 are in the first year of the regular course, 15 in the second, 10 in the third, and 8 in the fourth.

—Mrs. Cochran, of Oroomiah, relates this strange incident: "Last Sunday was a day we shall not soon forget. About a week before, a brother of the Nestorian Patriarch was brought to the hospital sick. He died on Saturday morning. The news spread rapidly, and people began to gather. Word was brought me that about 60 people were gathered and coffee was needed. It is the custom to serve Turkish coffee to all who call at such times. Soon the number increased to 100, then to 200. People were seated in rooms in the college, and my cook made coffee and the medical students served it. Many of these callers came to our house, to the Anglican Mission, the old Nestorian bishops, etc., to consult about the place of burial. The friends all wished it to be the old Nestorian Church in the city, but it is the law that no dead body shall be taken in at a city gate, so they had to decide on another church in a village. Meanwhile dinner had been prepared for all these guests, in charge of one of our hospital men. Four sheep, I think, were used, and 125 pounds of rice. About 300 partook."

India.—The American Baptist Telugu Mission records 881 baptisms in 1894, and has a membership now of 53,502, with 8048 Christian pupils in the schools and 5456 in Sunday-schools. The medical work is increasing, with 3204 new patients treated during the year. Rev. A. C. Fuller, of this mission, writes: "I find my people have heard and been baptized, but are almost wholly untaught, so this is to be my greatest work as soon as I can get at it. The starving sheep and lambs must be given the necessary spiritual food before we try to reach out after others, though of course the gathering in of great numbers is a great joy to the missionary. I mention

this so that you may know my intention, as it is not so strictly in the line of evangelizing as the work of a missionary is ordinarily, nor as I had hoped it would be; but those who now call themselves Christians must be built up in the faith, and thus those coming after will better know what Christianity is."

—The Lutherans and the Baptists come into near contact in some of the parts of the Telugu mission field north and northwest of Ongole, and confusion and interference have taken place, with charges of violations of comity. The matter has now been amicably settled by mutual agreement not to use certain terms in speaking of their missions; not to receive each other's members and mission workers without the consent of the mission to which they belong; not to receive excommunicated members and dismissed workers without such consent; and not to undertake to exclude each other from any particular field where either may be working.

—Some people think of India as a very rich country, and forget entirely that in that very country about 2,000,000 die yearly of hunger or of utterly bad food. It is a rich country; but the wealth is in few hands, and much is uselessly buried in the temples. This is very striking in Malabar, where 81 per cent of the population are small farmers, under extortionate landlords, and under the oppressive taxes of the Government, which fall so heavily on land and salt. And what makes this poverty ever increasing is the excessive over-population of the country. In Ponani the population is at the rate of 450 to the square mile.

—Of 955,000 low castes in the Bombay presidency, only 6000 can read. A school has been opened for children of this class, in a cow shed, and into this a Christian master went, occupying one half the space, the other half being partitioned off by cocoanut leaves for cows and buffaloes.

—Caste feeling is much more intolerant in South India than in any other part of the country. A recent expression of this feeling is found in an application presented to the agent of the South Indian Railway asking that separate carriage accommodation be made for high-caste Hindus. The directors will probably refer the matter to their successors for consideration about the middle of the twentieth century.—*Indian Witness.*

—*Woman's Work for Woman* tells of a successful battle against caste recently fought in the high-school at Kolhapur. The son of a government schoolmaster (of the shoemaker caste) was admitted. The students came in a body demanding his expulsion. If the principal would not expel him, the boy must be put into a separate room. "No?" Then the matting must be cut between him and the other caste boys. "No?" Then he must sit on the floor. A separate chair was given him. Still he touched the matting, and they would have to bathe twice every day. Then parents came in deputations to remonstrate, but the school was declared to be Christian and "public." A dozen boys left as a consequence, none of them from the higher classes. Most of the teachers resigned, and 50 students were bound to leave. But it blew over; every teacher asked to come back, and one boy was the total loss.

—When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall 500 yards high." Today in the province of Bengal alone 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—*Dr. A. T. Pierson.*

China.—Dr. Henry Blodgett, a returned missionary from China, says the anti-foreign sentiment in Peking is very much exaggerated ; that the Chinese are restrained by the emperor's proclamation, which is tacked up in all missionary churches, and has completely quieted all manifestations against foreigners. Li Hung Chang is in favor of Western world civilization, and favors educating Chinese in arts and sciences abroad. He believes in everything Western except religion. He attributes Chinese defeat to a supercilious disregard of the advance of the world in warfare. He sends his children to the school of Rev. Charles Harney, an American missionary, for English branches. Li Hung Chang's liberalization is only his belief in the fact that in the arts and sciences the rest of the world long ago passed China. There are in Peking three Congregational churches, three Methodist, three Presbyterian, one Alliance, and six English Protestant. To these the emperor has extended protection, mainly because he feels friendly to them, as they educate the people.

—The Presbyterian hospitals in Pekin and Canton in 1893 treated 57,541 cases. How much that means of Christ-like work, and who can estimate the results !

Korea.—The *Korean Repository* states that at a public meeting of the Korean Religious Society nearly $400 were contributed by the people of Seoul. The Korean Christians gave 55,000 cash (about $110) as their first offering. Well done !

—From the same source comes this strange intelligence : " Since the appointment of the new ministry, on the recommendation of the Prime Minister, the Government offices are closed from Saturday afternoon till Monday morning, and the king does not hold court on Sunday.

—In a recent number of the *Korean Repository* appears an interesting article on the obstacles encountered by Koreans in becoming Christians. The chief forces in molding the religious phases of a Korean's character are the system of ancestor worship, which enshrines filial piety as the chief duty of man, and side by side with it a system of spirit worship known as Shammanism, which conceives of supernatural beings only as hobgoblins and capricious demons. The announcement that there is an obligation on man that is superior even to filial piety, a virtue which embraces it, comes to a Korean with a shock, while the appeal to the supernatural and spiritual meets with no response. He will early throw away the absurd fetiches which adorn his home, but he finds himself, for a time unable to rise to the spiritual conceptions which are the very essence of Christianity. Having overcome these opposing forces, which are inherent in his nature and training, the Korean Christian must encounter violent opposition from his kindred as well as opprobrium and scorn from friends. Moreover, the dignity of labor is a Christian and not a Korean idea, and it is difficult, indeed, for a member of this race who is contemplating a profession of Christianity to regard as brothers and equals those whom he had previously considered far below him in the social scale. Another difficulty growing out of the industrial conditions concerns the keeping one day in seven. These are severe tests to try the Korean Christian's motives and the strength of his resolve, but there is little doubt of the sincerity and constancy of one who has surmounted such obstacles.—*Congregationalist.*

AFRICA.

—A new map of this continent will probably soon be made in London under the direction of the International Geographical Society, which soon meets in that city. The cost of such a map is so large that it will probably be borne by the European powers interested. The new frontiers of the British possessions in Africa measure more than 10,000 miles.

—The British Government, after a year or two of hesitation, has finally decided to raise Uganda and the region lying between Victoria Nyanza and the East Coast to the estate of a protectorate, has voted a snug sum for the maintenance of order, and in due season is likely to construct a railroad.

—England has lately annexed the small strip of territory in South Africa that separates Swaziland from Amatongaland. It will be seen, by a glance at the map, that this shuts out the Transvaal from the sea, and encloses it within either British or Portuguese territory on every side. The Boers are determined to fight England on this issue, and the President of the Transvaal Republic has called into the field an army of 20,000 men. His attitude is taken too late. The Transvaal has ceased to be Dutch. Its foreign residents greatly outnumber the Boers. Its gold fields have attracted thousands of aliens who cannot now be expelled. Johannesburg is to all intents and purposes an English city. It is a question of only a few years when the Boers will either be assimilated or find a home elsewhere. —*Zion's Herald.*

—The London *Christian* states that F. S. Arnot has returned from Africa. "Last year he journeyed to Garenganze by the East African Lakes route, taking supplies to Messrs. Thompson and Crawford and their fellow-laborers, now on the western shores of Lake Moero. He hoped to be able to settle again in Africa. After, however, having written to Mrs. Arnot telling her to make arrangements to join him, he became so seriously ill that those with him quickly realized the fact that he could not live many months in Africa. They consequently persuaded him to leave for England, which he did as soon as he had recovered sufficiently to travel. Another severe attack of fever prostrated him near the south of Lake Tanganyika, but after reaching Lake Nyassa, the steamer of the East African Lakes Company quickly carried him to the mouth of the Zambesi."

—To the same paper F. W. Crossly writes: "Johannesburg is now a city of first importance in South Africa, situated among the gold fields, and with a rapidly growing population of, say, from 60,000 to 80,000. Mr. Dudley Kidd and Mr. Frank Huskisson went to labor there about a year and a half ago. They commenced under many severe trials, and are prominent in faithfully preaching the Word. God has owned their labors, and the hall they have occupied is now much too small. About £2500 is required to build a larger one, about £1200 being in hand. Rev. Andrew Murray is president of the South African General Mission, with which they are working.

—In *Missions of the World*, Rev. Henry Rowley, formerly of the Universities' Mission to Central Africa, sets forth these several and sufficient reasons for the utter failure of Portuguese missions in Africa after a continuance of three hundred years: "1. The reckless and wholesale administration of baptism. 2. Unholy accommodation of Christian truth and observances to heathenish superstitions and customs. 3. The neglect of education for the young. 4. The attempts to prop up waning influence by a pretended exercise of miracles. 5. The cruel punishments inflicted for the slightest deviation from the prescribed rules of the Church. 6. The connection with the slave trade, illustrated by the marble chair to be seen until lately on the pier at Loanda, from which the bishop used to give his blessing to the slave ships. In the old kingdom of Congo the entire population was Christian, in the Roman sense, in the sixteenth century. The capital still bears the name of San Salvador, but Christianity has disappeared."

ISLANDS OF THE SEA.

—Last November 21st, the birthday of the Queen of Madagascar, the first

pocket edition of the revised Malagasy Bible was issued. The books are in clear type, neatly bound, and sold below cost at one shilling, so as to be within the reach of most. This pocket Bible is esteemed a great boon, and when the consignment reached Antananarivo there was a great rush to secure copies. In a few days every copy was sold, and the people were crying out for more.

—The first translation of the Scriptures in the Malayan language was made by John Van Hasel, a director of the East India Company. When he had completed a version of the Gospel according to St. Matthew, he delivered the manuscript to Peter de Carpentier, the chief director of the company, and therefore this honor belongs to the Dutch. The kingdom of Menanghabon, in the central region of Sumatra, appears to have been the original country of the Malays, but impelled probably by a love of adventure, they possessed themselves at a very early period of time of the Malayan peninsula. Malayan is a branch of the ancient and widely extended language of which fragments are to be found in many of the Islands of the Pacific. The Polynesian language, ranging from the South Sea islands to the East, as far as Madagascar in the West, bears in the Malay tongue the same proportion as Anglo-Saxon does in English, and words borrowed from Sanscrit and Arabic occupy in it the same relative position as words derived from Greek and Latin do in our own language.—General C. W. Darling, *in Christian Intelligencer.*

—In two recent numbers of the "Reports of the Rhenish Missionary Society," Dr. Schreiber discusses the prospects of missions among Mohammedans, and maintains that they are nowhere so hopeful as in the East Indies, and in Dutch East India most hopeful of all. "For more than thirty years our society has expended at least half its force in the effort to combat the extension of Islam in our three mission fields in the Dutch East Indies. But it appeared to be our duty first of all to spread the Gospel in those districts where Islam has not yet gained possession, and where the people are much easier to win. In the course of the last ten years, however, an alteration has taken place; gradually and almost unconsciously we have been forced to work among the Mohammedans themselves. This is especially the case in Sumatra. We have two stations there where our missionaries have to do exclusively with Battas who have been converted to Islamism. In many other stations the missionaries have a great deal of work among Mohammedans. And the conclusion which has been reached is that these people are very far from being as inaccessible as has been hitherto supposed. More than 1000 Mohammedans have joined our Christian communities during the last ten years."

—Rev. H. A. Robertson writes: "One fact which must rejoice every one is this, that I now have 40 teachers at work on Erromanga. Of that number, our church in Canada supports 30. These 30 teachers themselves support 2 others, and 8 besides these 32 have been settled on faith. But as we live in a practical world, and they must have something to eat, I am going to ask a few friends anywhere and everywhere to help us pay these 8 men and their wives, as they are thus far without any guaranteed salary. The sum total of £40, I feel bound in honor to give the 8 of them as coworkers with us, for they are as able and useful as any of the other 32, who are on a salary of £5 each." He has this to say of their arduous service: "In this work may be mentioned visiting and nursing the sick and dying, going on foot, 5, 10, 20, 30 and 40 miles, as the case may be, to the missionary, for counsel, medicine, and nourishing European food for these; carrying all that stuff back; and, if need be, repeating again and again the same journey for the same objects."

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